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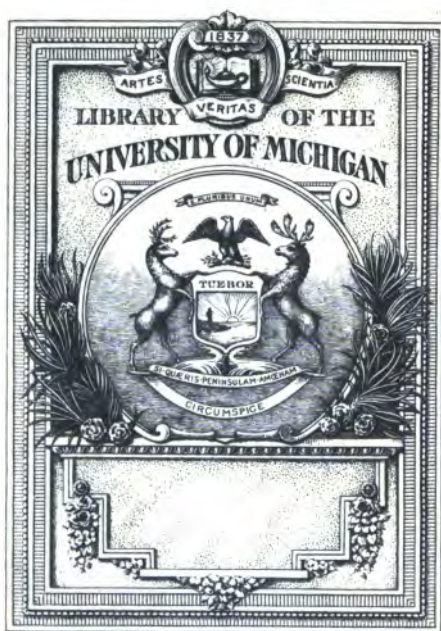
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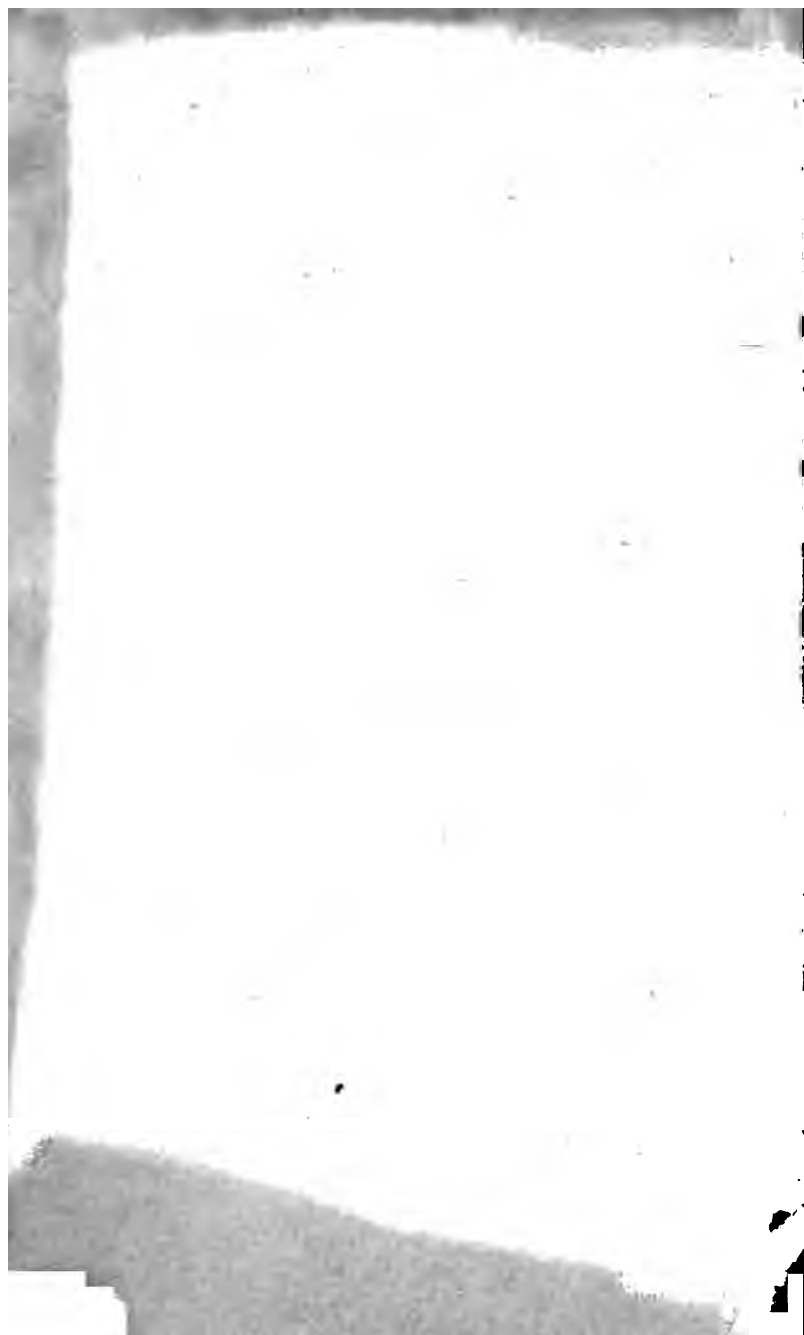
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H. SLINGLUFF NO 40

BRIEF
COMMENTARIES

UPON SUCH PARTS OF
THE REVELATION

AND OTHER
PROPHECIES

AS IMMEDIATELY REFER TO THE PRESENT TIMES.

WITH THE
PROPHETIC, or, ANTICIPATED HISTORY
OF THE

CHURCH OF ROME.

TO WHICH IS ADDED,
A PILL FOR THE INFIDEL AND ATHEIST

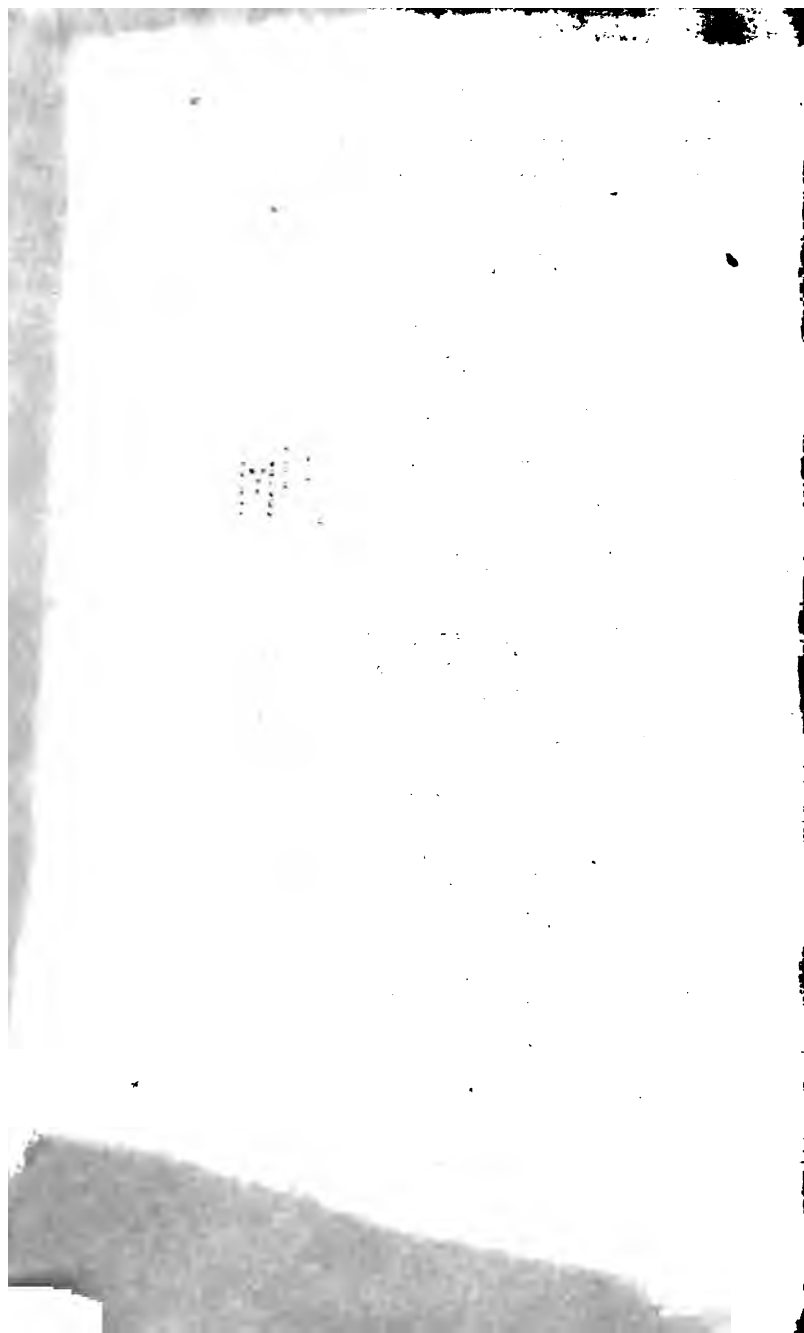
BY JOSEPH GALLOWAY.

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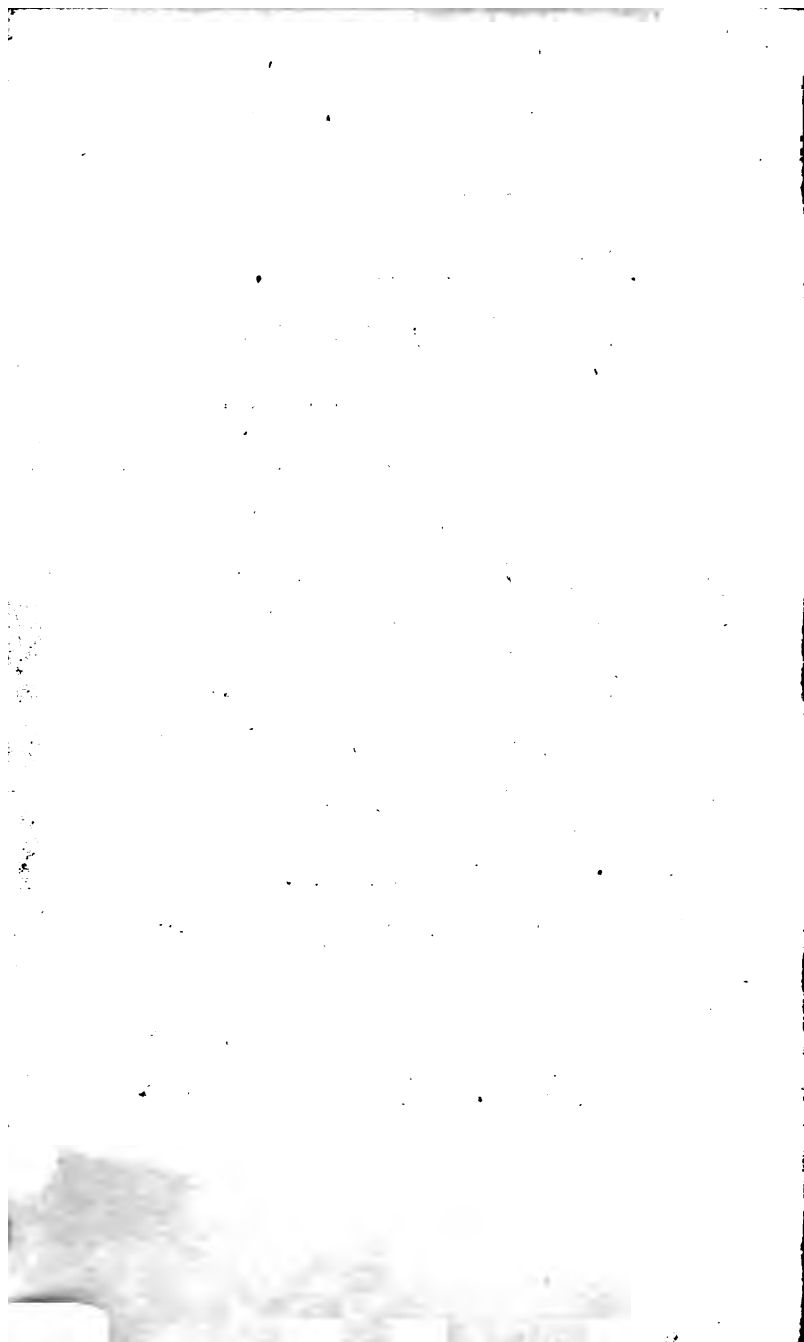
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A
BRIEF COMMENTARY,
&c. &c.

ON THE SEVEN VIALS.

The imprisonment of Satan, and the first Resurrection and Reign of Christ, &c.

(Continued.)

FROM this triumph of "THE BLESSED SON OF GOD," the Prophet passes to *the destruction of the world, the second resurrection, and the last judgment*, which seem to be described as if they were to be in a manner contemporary events—events blessed and glorious indeed to those who shall, *during their probationary state in this life*, have put their faith and hope in him, and "feared God and given glory to him" in spirit and in truth! but events awful and dreadful beyond all expression to those who have refused to hear his voice, treated him as an impostor, and denied both "the FATHER and the SON," and shall have deluded their own souls to believe they can live "without God in the world." The former he shall set on his *right* hand, and the others on the *left*. To the former he shall say, "Come, ye

“blessed of MY FATHER, inherit the kingdom prepared for you from the foundations of the world.” And to the latter, “Depart from me *ye cursed*, into *everlasting fire*, prepared for the devil and his angels.” This awful subject, which I will endeavour to explain by other parts of God’s holy word, the prophet foretels in these words:

Ver. 11.—“And I saw a *great white throne*, and *him* that sat upon it.” It was a *throne* to denote his supremacy and omnipotence over all his works: it was *white* to show his immaculate justice. “And he that sat upon it” WAS THE ETERNAL SELF-EXISTING JEHOVAH, “THE I AM, THE ALPHA AND OMEGA, THE SUPREME INFINITELY PERFECT AND EVER GLORIOUS GOD, BESIDES WHOM THERE IS NO GOD.” A God whose purity and holiness are so infinitely perfect, that no temporal, impure, or imperfect thing, can, for a moment, bear his holy presence without perishing*. Of his excellence the prophets and apostles have attempted in vain to give us a perfect idea, as all such attempts must be while we remain in this imperfect fallible state; for that which is finite and mortal cannot comprehend infinity. Nahum attempts to describe his infinite righteousness and justice, when foretelling the same awful event here predicted by St. John: “THE LORD,” says he, “is *slow* to anger and *great* in POWER, and will not *at all* acquit

* Exod. iii. 6. xix. 21. ix. 35.

“ the *wicked*. His way is in the whirlwind,
“ and in the storm, and the clouds are the dust
“ of his feet. He rebuketh the sea, and drieth
“ up all the rivers. The mountains quake at
“ HIM, and the hills melt, and the earth is burnt
“ at HIS PRESENCE ; yea, the world and *all that*
“ *dwell therein*. Who can stand before HIS in-
“ dignation ; and who can abide in the fierce-
“ ness of HIS anger ? His fury is poured out
“ like *fire* ; and the rocks are thrown down by
“ HIM. THE LORD is a *good* strong hold in
“ the day of *trouble* ; and HE knoweth him
“ that trusteth in HIM. But with an *overrun-*
“ *ning flood* he will make an *utter end* of the
“ *place* thereof (of the earth), and darkness, or
“ everlasting punishment, shall *pursue* HIS ene-
“ mies.”

Such is Nahum's sublime, although inadequate, description of the God of heaven ; and such his prediction of the same awful event here foretold by St. John. And although the first is more diffuse in narrating the fact, and the other more brief and comprehensive, there is such an agreement in the essential circumstances, that I will not pass over it without a remark or two. The first begins with a description of the omnipotence and righteousness of God, for the most part literal ; the other, in a concise and beautiful figure, represents the same truths, by seeing God sitting upon “ *A white throne* ;” an emblem of purity, power, and righteousness. The first predicts that the mountains shall *quake* at HIM, and the hills

shall *melt*, and the earth, yea, the *world*, and all that dwell therein, shall be burnt at his *presence*. The other, that "the earth and the heavens shall *flee away* from his *face*." The first, that God will "make an *utter end* thereof;" and the other, that there shall be "found *no place* for them," plainly meaning that they shall be utterly annihilated by the same incomprehensible wisdom and power by which they were created*. Of the same event St. Peter† also treats in his first Epistle equally clear and concise; "For," says he, "the *DAY* of the *LORD* will come as a *thief* in the *night*, in "the which the *heavens* shall *pass away* with "a great noise, and the *elements* shall melt "with *fervent heat*; the *earth* also, and the "works that are therein, shall be *burnt up*." I could here add the testimony of other prophets and apostles to confirm the truth of this great prophetic event, but enough has been offered to convince any true believer in those ‡ "two witnesses" of God, the Old and New Testament. And as to the atheist and sceptic, who deny the existence, or doubt the truths of the holy word of God, all that the prophets and apostles have said will not § "remove their delusion," nor save them from the everlasting punishment that will be irreversible if they persist in their blasphemies and unholiness until death; which they must know, from daily

* Dan. xii. 1.

† Rev. xi. 3.

‡ 2 Peter iii. 10.

§ 2 Thess. 11.

events, may be *to-morrow*, yea, the next moment.

The prophet having now foretold the coming of Christ with the departed saints, their union with the *just* then living upon earth in his kingdom, the depression of the power of Satan, his capture and final punishment, and the utter destruction of the world, naturally leads us to the *last resurrection* and *final judgment* to be passed upon the whole race of Adam, according to the deeds done in the body; a judgment in which the righteous, through Christ, will be rewarded with everlasting and immortal happiness, and the followers of Satan, or those that have "lived in the gratifications of their lusts, and "without God in the world," and those in particular who shall have worshipped the "*beast of atheism and his image*," will be condemned to everlasting punishment*; a judgment which seems, from the tenor of the prophecies and other parts of the scriptures, to be the last office committed to Christ by the Father, as *the Son of Man*, to be performed on earth before he shall deliver up his kingdom to God†, that God may be *all in all*. For the world being destroyed, and all the posterity of Adam having suffered a temporal death, except those alive at the coming of Christ, nothing seems to remain but for him to judge the quick and the dead, and to destroy the power of the "*second death*;" that death which

* Rev. xxi. 8.

† 1 Cor. xv. 28.

was brought into the world by the wiles of Satan and the disobedience of Adam,* and which the latter, with all his posterity, must have suffered, had not the abundant mercies of an everlasting God reprieved them for a time, to give them an opportunity of recovering their lost immortality and happiness; that death from which Christ came to *save* the world†; that death, the second death, by which he that overcometh shall not be hurt, “but shall eat of the tree of life in the paradise of God;” that death, which Christ shall so destroy that it shall have no power upon those who shall be redeemed through faith in his Gospel; for to him that overcometh, God has promised that “he shall inherit all things, and he will be his God, and he shall be HIS Son‡,” but that death, which shall have its full effect “upon the *fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and ALL LIARS,*” for these shall have “a part in the lake of *fire and brimstone*, which “is the *second death*§.”

This coming of Christ, after the destruction of the world, to judge the human race, their resurrection to a state of immortality, and Christ's final victory over the *second death*, are truths more frequently inculcated and established by the “two witnesses of God,” the Old and New Testaments, than any others. They are held up as the great objects of the faith and hope of both the

* 1 Cor. xv. 22.

† Rev. xxi. 7.

‡ Acts iv. 11, 12.

§ Ibid xxi. 8.

churches of God, of the Jewish as well as Christian, and they are so often repeated, that the texts themselves, were I to recite them all, would form a volume. I shall, therefore, treat of them in a brief manner, only referring the reader to many others, in which they are farther explained and foretold.

In regard to the coming of Christ to judge mankind, the texts are numerous indeed. Samuel declares, "That the adversaries of the Lord (Satan and the ungodly) shall be broken to pieces," (utterly destroyed). "Out of heaven he shall *thunder* upon them," (shall pour down his wrath). "The LORD shall *judge* the *ends* of the earth, and he shall give strength to his King, and exalt the horn of his anointed*," (of Jesus Christ). "He shall call to the *heavens* from above, and to the *earth*, that he may *judge* his people†." "Arise, O God, and judge the earth, for *thou* shalt *inherit* all nations.‡" "For he cometh, for he cometh to *judge the earth*§." I could recite many other prophecies in the Old Testament, of the same great event, but to avoid prolixity, which has been my aim throughout these comments, I shall take the liberty of referring the pious seeker after truth, to the chapters and verses where they are to be found||. These evidently prove, that the coming of Christ to judge the world, to separate the righteous from

* Chap. ii. 10.

† Psal. l. 4.

‡ Psal lxxxii. 8.

§ Ibid. xcvi. 13.

|| Deut. xxxii. 36.—Ps. cxxxv. 14. xcvi. 9.—cx. 4, 5, 6.—Isa. ii. 4.—Micah, iv. 3. &c. &c.

the ungodly, was a part of the creed, and constituted the great hope of the Jewish church. And strange it would be, indeed, were not the same essential truth to be found in the Christian, her sister church, when they proceeded from the same God, and were founded upon his holy truth. However, let us hear them in their order. "All things," says Christ, "are delivered unto me of the Father*;" that is, all the earth, and the things in it, mankind not excepted, are given to my power, and subject to my dominion. Again, "For the Father judgeth no man; but hath committed *all* judgment to the Son†. For as the Father hath *life* in himself, so hath he given to the Son to have *life* in himself: and hath given him authority to *execute judgment* also, because *he is the Son of Man*." And again, after his crucifixion and ascension, having finished his dreadful atonement to his Father's justice for the sins of the world, he appeared to the eleven apostles, and, as it seems, for the sole purpose of confirming their faith in this fundamental doctrine of his Gospel, saying, "All power is given unto me, in *heaven* and in *earth*;" meaning, all power, as well over the ancient patriarchs, prophets, and fathers, who had died in the fear and love of God, who were in heaven before his ascension, as over all the other dead and living upon earth. So John the Baptist, referring to Christ, says, "He shall *thoroughly purge his floor* (the world), and gather his wheat (the righteous and redeemed) into

* Matt. xi. 27.

† Ver. xxvi. 27.

“his garner (his kingdom), but he will burn up the chaff with unquenchable fire*.” St. Luke tells us, “that Christ commanded the apostles to preach unto the people, and to *testify* that *he it is* which was ordained of God to be the judge of quick and dead†. Again, “Because he (God) hath appointed a day (the day of judgment) in the which he will judge the world in righteousness by that Man (Christ, the Son of Man) whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead‡.” St. Paul charges Timothy in a solemn manner§, “before God, and the Lord Jesus Christ, who shall come to *judge the quick and the dead* at his appearing and his kingdom, to preach the word.” I could add many other texts to show the agreement between the two churches in respect to this fundamental truth; a truth, when rightly considered, which must strengthen the faith, and be an unceasing source of joy to the true believer, “who fears God, and gives him the glory:” but a truth which shall, perhaps, when too late, smite those that “live without God in the world,” and blasphemously deny his existence, with terror and dismay.

In regard to the resurrection of the dead, for the purpose of their appearing before the awful tribunal of the Son of God, there is the same consistency to be found between the two Testa-

* Matt. iii. 12.

† Ibid. xvii. 31.

‡ Acts x. 42

§ 2 Tim. iv. 1.

ments. It is also foretold by the prophets, the apostles, and by Christ himself. David certainly believed in, and foresaw his own resurrection, or he could not have positively asserted, in his devotions to God, "Thou wilt not leave *my soul* in hell," i. e. in the grave, nor suffer* thy holy one (*Christ*) to see corruption." Nor could he have foretold the resurrection of the righteous unto life eternal, and of the wicked to the condemnation of the second or eternal death, more clearly than in these words: "Like sheep, they (the wicked) are laid in the *grave*, death (the second death) shall feed on them: the *upright* (the saints) shall have dominion over them, and their beauty (their temporal pleasures) shall consume in the grave, from *their dwelling*;" meaning, from their proper dwelling with Christ, where they might and ought to have been: but he adds, "God will redeem my soul (through Christ) from the power of the grave; for he shall receive me. Selah†." Indeed this whole Psalm seems to be written to foretel the resurrection. Again, he seems by faith to have received, from God, such assurance of his resurrection, that, full of praises and thanksgivings for it, he exclaims, "For great is thy mercy towards me, for thou hast delivered my soul from the lowest bell‡," or grave. So Hosea the prophet when foretelling the restoration and redemption of Israel, through Christ, represents God as declaring, "I will ransom them from the power of the grave, I will redeem them

* Psalm xvi. 10.

† Psalm xlix. 15.

‡ Ibid. lxxxvi. 13.

“from *death* (the second death), O DEATH, I
 “will be thy plagues; O death, I will be thy *de-*
 “*struction**.” Moreover, it seems scarcely pos-
 sible for any person, sincerely seeking after the
 truth, to read, in the thirty-seventh chapter of
 Ezekiel, the parable of the dry bones, without
 perceiving a complete prophecy of the last re-
 surrection. The prophet was carried in his vision
 to a valley (the earth) *full of dry bones*. He was
 ordered to “prophecy *upon* these bones,” and to
 say unto them, “O ye dry bones, hear the word
 “of the Lord. I will cause *breath* to enter into you
 “and ye shall *live*: and I will lay *sinews* upon you,
 “and will bring up *flesh* upon you, and cover
 “you with *skin*, and put *breath* in you, and ye
 “shall *live*: and ye,” even ye, whether righteous
 “or wicked, shall know I AM THE LORD.” And
 the prophet further tells us, that, while he was
 prophesying to the dry bones, there was a “noise
 and a *shaking*,” to denote the convulsions of na-
 ture at the resurrection, “and the bones came
 “together, *bone to his bone*, and the sinews, and
 “the flesh, came upon them, and the *skin* cover-
 “ed them above; but there was no *breath* in
 “them.” And he is now again “ordered to pro-
 “phesy unto the *breath*, and say, Come from the
 “four winds (the four spirits of God ruling the
 “whole earth), O BREATH, and breathe upon *these*
 “*slain* (these dead bones, now bodies covered
 “with sinews, flesh, skin), *that they may live*.
 “And the breath came into them, and they *lived*,

* Hosea. xiii. 14.]

"and stood upon their feet, an exceeding great army." And God tells the prophet expressly, that "these bones are the *whole* house of Israel;" meaning the whole church of God, whether Jews or Gentiles, reformed by Christ, and *now united* in one *whole* house, under the dominion of the Son of God, as it would be easy to show, from the subsequent part of this prophetic chapter.

From the prophecies of the old, thus only briefly mentioned, let us pass to those of the New Testament, on the same *great doctrinal truth*. Here it is taught and impressed on the minds of the true believers, in more than thirty places. I shall, however, lay before the Christian reader a few of them only, referring to others in a note. Christ expressly tells the Jews, when they sought to slay him*, "Marvel not at this; for the hour is coming, in the which *all* that are dead in the graves shall hear his voice and come forth, they that have done good unto the resurrection of *life*, and they that have done evil unto the resurrection of damnation." Again, to the Sadducees, who attempted to ensnare him with a question, he says,† "As touching the dead, that they rise, have ye not read in the Book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living." And again, when Martha seemed to doubt his power to raise her brother Lazarus from the dead, Christ

* John, v. 28, 29.

† Mark, xii. 26.

said to her*, "I am the resurrection and the life. "He that believeth in me, though he were dead " (temporally), yet shall he live; and whosoever " liveth and believeth in me, shall *never die*:" meaning "the second death," which will be the punishment of the wicked, when *he* shall judge the world. This truth was not only thus delivered by Christ himself, to all the apostles, but preached by them as an essential article of the Christian faith. St. Paul is so clear and copious, that I shall only take notice of what he says upon the subject. In his Epistle to the Thessalonians, he says, † "If we believe that Jesus died and " rose again, even so them also which sleep in " Jesus (who shall have died *in faith* in Christ, " and thereby found favour with God) will God " bring him with him. For this we say unto you, by " the word of the Lord, that we which are alive, " and remain at the coming of the Lord (meaning those that shall live on the earth when he shall " come to reign, although they shall not die a natural death), shall not prevent them that are asleep" that are under a temporal death, from rising afterwards at the *great day* of judgment. "For," says he further, "the Lord shall descend " from heaven with a *shout*, with the voice of the " archangel, and with the *trump* of God; and " the *dead* in Christ shall *rise* first;" that is, when he shall come to reign upon earth: but that this first resurrection shall not prevent a future resurrection of the dead who shall not come with

* John, xi. 25, 26.

† 1 Thess. iv. 14, 15, 16, 17.

Christ, at the last awful day, when he shall come, after he has reigned, to judge *all* mankind. "Then (referring to the first resurrection of the "dead) *we* which are alive and remain (all those "who are alive and remain on earth, and have "believed in Christ at his second coming) shall "be caught up with them (the saints that had "come with him) in the clouds, to meet the Lord "in the air; and so shall we ever be with the "Lord." In his Epistle to the Corinthians he is yet more explicit and copious upon this great doctrinal truth, of the resurrection of the dead. He represents it as the leading principle of the Gospel of Christ, in which all true believers place their faith and hope. "For," says he,* "if in "this life *only* we have hope in Christ, we are of "all men most miserable." He then, by a great variety of arguments, asserts this great truth. He tells us, †"Since by man came death, by "man came also the resurrection of the dead. "For as *in Adam* (by Adam's transgression) all "die, even so in Christ shall all be made alive." That ‡ "Christ must reign until he hath put all enemies under his feet, even *death itself*." He then passes to the resurrection of the dead. To those who may doubt respecting it, he says, §"Thou fool, that which thou sowest, is not "quickeneth except it die; and that which thou "sowest, thou sowest not that body that shall be, "but *bare grain*; but God *giveth* it a body, and

* 1 Cor. xv. 18.

† Ibid. xv. 26.

† Ibid. 21, 22.

§ 1 Ibid. xv. 36, 37.

“to every seed its own body:” that* “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption;” and therefore, that although “we (meaning the human race) shall not all sleep (die a natural death, for some are to be alive even at the day of judgment), yet we shall all (both the living and the dead) *be changed; in a moment, in the twinkling of an eye, at the last trump*; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (from our corrupted terrestrial bodies into spiritual, incorruptible, and never dying bodies), in order that Christ may reward those that have loved the truth, and feared God, through faith in his Gospel, *with eternal life*, and punish the reprobates, who shall have died in their infidelity, with *everlasting misery*, or the second condemnation and death. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory †:” and, lastly, that then shall they, who shall be made alive and redeemed through the BLESSED AND ETERNAL SON OF GOD, with thanksgiving and praise, exclaim in rapturous ecstasy, “O DEATH, where is thy sting? O grave, where is thy victory?”

Thus much, from the doctrine of the prophets, apostles, and of Christ himself, respecting his coming to judge the world, the last re-

* 1 Cor. xv. 50.

† Isai. xxv. 8. Hosea xiii. 14. Rev. xx. 14

surrection, and his triumph over all his enemies, even death and the grave. I have thought it not an improper introduction to what St. John says upon the same subject: for it not only confirms the truths of his prophecy, but will assist us in understanding it. Having foretold the destruction of the world, and with it all the race of Adam, he proceeds to the immediate consequences of that awful event: for, during the agonies and convulsions of expiring nature, he tells us, **“ And the sea gave up her dead,”* &c.; that is, as I humbly apprehend, in this dreadful convulsion, the particles of matter of which the dead bodies *consisted*, when in the grave, shall be separated and loosened from those particles of the earth which had been destined to *other* purposes; and being thus separated, those which had formed the dead bodies shall be gathered together by the almighty fiat of that God, who not only created them out of nothing, but, *“ made the heavens and earth, and the sea and fountains of waters;”* and thus gathered together, those which had been *bones* shall become *bones*; and those which had been *sinews*, sinews; and flesh, flesh; and those which had been skin, shall be skin; and the bodies of the race of Adam being thus formed a second time, the same Almighty power which breathed the breath of life into the dead bodies of our first parents, shall breathe into them the breath of life, however

* Ver. 13.

dispersed, "*that they may live*" again in their mortal bodies, according to the literal sense of the prophetic parable of the dry bones, I have before cited from Ezekiel*. Thus risen from the grave, and thus reanimated, according to St. Paul, their bodies shall be changed from their mortal, and yet corrupted state, into a state of immortality, incorruption, and a life which shall *never end*. In this state, the prophet tells us he saw "† the small and great stand before God;" and in this state, according to St. Matthew‡, "the Son of Man shall come, in the glory of his Father, to reward every man according to his works." Christ thus come, as judge of the whole world, to perform the last office of his Father's will; "The books," says the prophet, were opened," referring, as I humbly apprehend, to the *two books of the Old and New Testaments*, those inspired and sacred oracles of the revealed will of God. The same books are mentioned by Daniel, as being opened before God, when HE passed his decree against the four beasts§; and again by Zachariah, under the figure of "the two candlesticks, "or the two anointed ones, that stand by the "Lord of the whole earth||;" and again by the prophet himself, under those of "the two witnesses of God; the two candlesticks and "olive trees standing before the God of the "earth," or before Jesus Christ¶. These two

* Chap. xxxvii.

§ Chap. vii. 10.

† Ver. 12.

|| Chap. iv. 14.

‡ Chap. xvi. 27.

¶ Chap. xi. 3, 4.

infallible witnesses of his divine truths, revealed through Christ, these two holy and ancient records manifesting the incessant invitations and expostulations, gentle chastisements, and *unbounded love* of God towards sinners, and their contumacious and reprobate disobedience to his holy commandments in their former state, are now to be opened, that the truths they contain may be perfectly known, as well to the *judged* as the *judge*; and moreover, that the wicked may be tried and acquitted, or condemned, by them, and their own consciences, *now alive* to a sense of *every crime*, of *every deed* done in the body; and that as men, when tried at a human bar, they may be convinced of the righteousness, justice, and mercy, of the awful sentence which shall be passed upon them, by his BLESSED SON, whether it shall condemn them to eternal misery, or to a life of immortal happiness.

But there is another book also to be opened, on this momentous day. The prophet says, "another book was opened, which is the *book of life*." This is the same book to which Daniel alludes, when foretelling the same great event*; and the same book referred to by the prophet, in his epistle to the church at Sardis, "And I will not blot out his name out of the *book of life*, but I will confess his name before my Father, and before his angels†:" and again, he calls it "the *Lamb's book of life*‡."

* Chap. vii. 10.

† Chap. iii. 5.

‡ Chap. xxi. 27.

in *the new Jerusalem*, and in divers other places, meaning, as I humbly apprehend, not literally *a book*, but some *divine rule*, or *law*; or *place*, in and by which the righteous, and redeemed, shall be for ever distinguished, and separated from the condemned. For Christ himself tells us, that on this day* he “will separate the nations one from another, as a shepherd divideth his *sheep* from the *goats*, and that he will set the sheep on his *right hand*, and the goats on the *left*; and he will say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: and to those on his *left hand*, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” However, out of the books,” meaning the two books first mentioned, the dead, now changed into a spiritual state, shall be judged; “and the dead were judged out of the things written in the books, according to their works:” and who-soever was not found in the *book of life*,” *i. e.* on the right hand of the Son of God, “were cast into the lake of fire. And death and hell (the grave) were cast into the lake of fire also; and this is the second death.” And thus, according to the express prophecy of St. Paul, “Christ will have now reigned until he hath put all enemies under his feet;” even *death itself, the last enemy* which he had upon

* Matth. xxv. 32, 33, 34, 41.

the earth, and which he came to destroy. So that nothing of his great and holy trust will now remain to be performed, but to deliver up his kingdom to his Father, from whom he received it, "that the Son also himself may be "subject unto him that put all things under "him, that God may be ALL in ALL."

THE TWENTIETH AND TWENTY-FIRST CHAPTERS OF THE REVELATION.

Of the blessed state of the righteous and redeemed through Christ, in a spiritual life to come.

THESE two, the last chapters of the Revelation, relate to the state of mankind in a spiritual and never ending life, and more especially of those who shall be redeemed by their *works*, and the *imputed righteousness* of the Son of God. They relate to matters and things, which the utmost extent of the intellectual faculties of man, in his mortal state, cannot reach. Matter and mortality cannot comprehend the nature of immateriality and spirit, nor form an adequate idea of any thing belonging to them; and yet we find that the unerring spirit of prophecy and truth has thought proper to give us a faint description of them. Such a description, we cannot doubt, as was necessary to raise, in the limited understandings of mankind, during their mortal and proba-

tionary state, a proper idea of the superior, the supreme excellence of a life of truth and piety, above that of disobedience and sin; the latter of which they daily find attended by remorse of conscience, and the fear of death: and also, that it might serve as the anchor by which the faith and hope of the believers in the word of God might ride in safety, amidst the storms of human passions and lusts; and moreover, as the great pole star, to direct them to the goal of their salvation. For, as St. Paul says, when speaking of the utmost extent of our knowledge in this life, "We know *in part* only, we see through a glass *darkly*, but when that which is *perfect* is come (evidently alluding to a future state), we shall then see *face to face*," or things as they really are in that state. Hence we may conclude, that *this* view of the state of things in a life to come, is all that God intended to give, and all that the mind of man is able to comprehend: an attempt, therefore, to give any explanation of it, must be fruitless, if not presumptuous. I shall, therefore, conclude my comments upon this most perfect and awful theme of the Revelation, by laying before the pious reader a summary view, extracted from the most striking parts of Scripture, as near as possible in the words of the prophets and apostles. Isaiah, when describing this state of inexpressible and never-ending beatitude, tells us, from GOD HIMSELF, "Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind: but be you glad, and rejoice for ever, for behold

"I create Jerusalem a *rejoicing*, and her people a
 "joy. And I will *rejoice* in Jerusalem, and *joy* in
 "my people; and the voice of *weeping* shall be no
 "more heard in her, nor the voice of *crying*.*
 Again, "For as *the new heavens* and the *new*
 "*earth*, which I will make, shall remain *before*
 "*me*, saith the Lord, so shall your seed and your
 "name remain†." St. Peter is equally explicit on
 the same subject; "Nevertheless, says he, we,
 "according to his promise, look for *new heavens*,
 "and a *new earth*, wherein dwelleth *righteous-*
 "*ness*‡." But St. John, in the two chapters be-
 fore us, is much more copious in his description
 of the future happy state of the blessed, when
 speaking from the same great authority; "Behold
 "I make *all things* new. Write (*i. e.* prophecy,
 "and tell mankind), for these words are *true* and
 "faithful§." And these new things, the prophet
 declares, were shewn him in his vision, that is,
 "That the first heaven, and the first earth, being
 "passed away, and there being no more sea, he
 "saw a new heaven, and a new earth, and THE
 "HOLY CITY, NEW JERUSALEM, coming down
 "from heaven;" that "the tabernacle of GOD
 "was with MEN;" that "HE will dwell with them,
 "and they shall be his people; that GOD HIMSELF
 "shall be with them, and be THEIR GOD||; and
 "that GOD shall wipe away *all* tears from their
 "eyes, and there shall be no more DEATH, nei-

* Chap. lxxv. 17, 18, 19.

† 2 Pet. iii. 13.

‡ Chap. lxxvi. 22

§ Ver. 5, || Ver. li.

"*ther sorrow, nor crying, neither shall there be any more pain.*"

From this state of the redeemed, through the immaculate righteousness of the eternal Son of "the ever LIVING GOD, the prophet passes to that of the unhappy and justly miserable state of the *condemned*. But let us first hear the prophet Isaiah upon the same subject. "Because when I (GOD) called, ye did not *answer*; when I *spake*, ye did not *hear*, but did *evil* before MINE EYES, and did *choose* that in which I delighted not; behold *my servants* shall eat, and ye shall be *hungry*; behold *my servants* shall drink and ye shall be *thirsty*; behold *my servants* shall rejoice and ye shall be *ashamed*; behold *my servants* shall sing for joy of heart, and ye shall howl for vexation of spirit*." So St. John, on the same subject: "But the *fearful*, and *unbelievers*, and the *abominable*, and *murderers*, and *whoremongers*, and *idolaters*, and *all liars*, shall have their part in the lake which burneth with fire and *brimstone*; which is the *second death*†."

Having given this idea of the superlative felicity of the blessed, in a future life; which certainly is, as sublime and extensive as human language can describe, or the human mind conceive, he next describes the holy city, the new Jerusalem, or the place in which they shall reside, and be separated forever from the wicked. And here, in order to conform his language to the limited comprehension of human nature, he represents

* Isai. lxx. 12, 13, 14.

† Ver. 8.

the *Holy Jerusalem*, the place and kingdom of the blessed, as formed of "*pure gold*, like unto *clear glass*," and adorned with all the most precious pearls and jewels known to man in his mortal state; and then tells us, that "he saw *no temple* therein, for the LORD GOD ALMIGHTY, and the LAMB, are the TEMPLE of it; "and that the *city* had no need of the *sun*, neither of the *moon*, to shine in it, for the GLORY OF GOD did lighten it, and the LAMB was the LIGHT thereof*. And there shall not enter into any thing that *defileth*, neither whatsoever worketh abomination, or *maketh a lie*; but they which are written in the LAMB's Book of LIFE†. ‡ And a pure river of water of *life*, *clear as crystal*, proceedeth out of the THRONE OF GOD and the LAMB. And there shall be no *curse*: but the THRONE OF GOD, and THE LAMB, shall be in it; and his servants shall obey HIM. And they shall see his face, and his name shall be written in their foreheads. And there shall be *no night* there: and they need no *candle*, neither *light* of the *sun*; for the LORD GOD GIVETH THEM LIGHT; and THEY SHALL REIGN FOR EVER AND EVER." Amen.

* Ver. 23.

† Ver. 27.

‡ Chap. xxii. 1, 2, 3, 4, 5.

CHAP. IV.

ON THE MAN OF SIN.

THE SON OF PERDITION,

As described in 2 *Thess.* Chap. II.

ST. Paul, in his first epistle to the Thessalonians, when treating of the second coming of Christ to judge the world, informs them, "That the day of the Lord so cometh as a thief in the night, and as travail on a woman with child*;" meaning, that although no man shall know the time, the event shall come to pass. The Thessalonians, although no reference was made to the *time*, were led to believe that this awful day was near at hand. The apostle, conceiving that this error, should it be suffered to spread, might be productive of much mischief, wrote his second epistle to correct it. This was an error inconsistent with the rebuke given by Christ himself to the apostles, when their improper curiosity rendered them anxious to be informed on the same subject. "It is not for you," says he, "to know the times and the seasons, which the father hath put in his *own* power†." To explain himself more fully, the apostle treats of *two* great events which were to come to

* Chap. v. 1, 2, 3

† Acts i. 7.

pass before the day of our Lord; namely, the coming of *the apostacy*, and the revelation of "*the Man of Sin*;" and earnestly entreats the Thessalonians to "let no man deceive them" by any means, for that day shall not come, "except there come a FALLING AWAY first," and that Man of Sin be revealed, the Son "of Perdition;" and thus he undeceives the church of Thessalonica, by declaring that, before the coming of our Lord, *two* great events shall come to pass in succession, viz. "*a falling away*," or a great apostacy *first*, and *after* that "the revelation of the Man of Sin *in his time*."

Having reminded them of these truths, of which he had informed them before, he expostulates with them on their mistake and credulity: "Remember ye not, that when I was with you, I told you of these things?" and yet, fearing that they might not perfectly be convinced, he repeats, and with great energy enforces the *same truths*: "And now ye know what with-holdeth," (evidently referring to the apostate power) that he, the "Man of Sin" might be revealed *in his time*," in his proper season, or between the apostacy, and the coming of Christ. And that they might have no doubt of the appearance of *the Man of Sin*, notwithstanding the apostate Power, according to the decree of divine wisdom, was to come *first*, and "prevent for a time," he assures them that the "mystery of iniquity" (to be revealed in the Man of *Sin*) doth already work, only he (the apostacy) "who now letteth, will let, until he

be taken out of the way." Thus declaring that "the mystery of iniquity," or the atheistical principles of "the Man of Sin," as it is afterwards clearly explained by the apostle, was even then making some secret progress in the world; and would continue gradually and imperceptibly to increase, until the influence of the apostacy should be so reduced as to make room for them in the minds of mankind; and then "*that* wicked should be revealed:" and after these two events, "the day of our Lord Jesus Christ should come."

I have been thus particular in explaining these verses, because, upon the maturest consideration, I have been obliged to differ from the learned bishop Newton, and other commentators, respecting the Power which the apostle affirms should "let and with-hold the revelation of the Man of Sin until his time." It is their opinion that the *Roman empire* was that power, and that the Pope is antichrist*. I confess, that after having carefully considered the sense of every word in this chapter, I cannot find one which admits of the least allusion to that empire, either in its Pagan or Christian state. On the contrary, we are expressly told by the apostle as plainly as possible, and repeatedly too, that it is "a falling away, an *apostacy*," from the doctrine of Christ, which shall come *first*, and "let and with-hold the revelation of the Man of Sin."

* Bishop Newton, vol. ii. p. 116, &c.

Besides, the apostle speaks of the Power which was to do this in the *future* tense, and not then existing. Except there come, says he (or *shall* come) “a falling away first;” and it is well known, that the Roman empire had come more than eight hundred years *before* the apostle wrote, and was then existing in all its glory: and therefore without imputing great inaccuracy to the spirit of prophecy, the interpretation contended for, cannot hold good.

As to “the apostacy, which was to come *first*,” and “prevent the revelation of the Man of Sin,” it is clearly foretold in sundry parts of the New Testament. By St. Paul, in his first epistle to Timothy, it is called a “departure from the faith*,” and by St. John it is described by the figures of “a star falling from heaven unto the earth;” and of “the court which is without the temple†.” All Protestant commentators seem to be agreed, that the apostacy thus foretold, refers to the *papal church*; and in my singular, though humble opinion, it might also be extended to the Mohamedan: I have met with one reason only why commentators have not been of the same opinion; (a reason which I conceive is by no means supported by the tenor of the prophecies) viz. *that Mohamed and his countrymen were not Christians, but heathens, and therefore Mohamed cannot be an apostate: but unfortunately*

* Chap. iv. 1, 2.

† Rev. ix. 1. xi. 2.

for this argument, the apostle was not writing the history of a *man*, or of any *single apostate*, but of the rise of a *system* of irreligious opinions, pretended to be founded on the word of God, yet departing from it; two things in their nature very different. An apostacy, in its plain and genuine sense, is a departure, a “falling away;” or, in short, any deviation from any truth whatsoever; and it is by no means essential to its being an apostacy, whether it was invented and founded by a Christian, a Jew, or a Heathen. It may moreover be, as an eclipse of the sun, that emblem of the light and truth of God, either *total* or *partial*. An apostacy from the *whole* of the revealed word of God is a system of *atheism*, whether the monstrous production of a Jacobin club, or the more pitiable error of a Mexican Indian; because it is not only a “falling away” from the greatest of all truths, that *there is a God*, but from every religious and moral truth flowing from it. A *partial* apostacy may be seen in the idolatrous tenets and precepts of the church of Rome, which, though the existence and worship of God are a part of her creed, yet she believes with superlative bigotry in transubstantiation, and other false and absurd doctrines, all which are a gross though partial departure from the perfect word of God: and it is impossible not to discern a great and manifest apostacy from the same great truths of the Christian religion in Mohamedan deism, which, though it believes in one supreme God, yet denies the divinity.

of Jesus Christ; his coming as a Mediator, and Saviour of the world. The impure founder of that superstition, maintains the dark and false doctrine of fatalism, and promises to believers in him, a sensual paradise in a life to come, as a reward for their faith in his abominable errors. The Mohamedan church must therefore be referred to as well as the Papal, in all the prophecies respecting the apostacy, and in that of "the court which is without the temple," as pointedly as that of the Pope; for it is there expressly said, that "it shall be given to the Gentiles." Now, Mohamed and his countrymen were chiefly *Gentiles* or *heathens*; but the Pope and his adherents were *Christians*. Thus, if one of them be rejected as apostates, we shall do less violence to the text, by discarding the other. The truth is, both Mohamed and the Pope believe in one God, and some of the doctrines of the Old and New Testaments, the sacred oracles of the revealed truths of God; but at the same time, from the essential deviations of both it is scarcely to be ascertained which is the *greater* apostacy.

Besides, the prophetic history of the Mohamedan church clearly proves, that it is an apostacy. The prophet tells us in describing it, "And I saw a *star* fall from *heaven* unto the *earth**." Now a *star* is a common type in the Scriptures for a great prince, power or state†:

* Rev. ix. 1.

† Numb. xxiv. 1, 7. Rev. vi. 12, 13. ix. 1.

the word "*heaven*," stands for the pure and primitive church of Christ, together with the truths upon which it is founded*; and the word "*earth*," in many passages, signifies the source of all manner of *sin and wickedness*†.

Taking then the words of the text in these senses, the literal meaning will be, "I saw a great power apostatize from the gospel of Christ into error and sensuality." Can there be a more apposite metaphor for an apostacy from the truths of God in the church of Christ, "than a star falling from *heaven* unto the *earth*?" Certainly not; and yet commentators have not seen, that the Mohamedan church is an apostacy from the church of Christ.

Unless we put this construction on the prophecies, foretelling the rise of apostacy, the history of the church will be very imperfect with respect to the events in the *East*, where it was originally founded, and where it has been as much depressed and "trodden under foot" by the Mohamedan power, as by that of the Papal in the *West*. But the commentators, whose mistake I wish to correct, although they agree in those positions, that the "*holy city* and the temple of God," are severally types for the *entire* church of Christ, and that the *whole* of that church was to be trodden under foot, and "the two witnesses" (the Old and New Testament) were to prophecy *in sackcloth* 1260 years‡; and that the apostacy of the church of

* Rev. xii. 7.

† Rev. xvi. 1, 2.

‡ Ibid. xi. 2.

Rome was to be the cause of those events in the *West*; yet they are not only silent, with respect to the apostacy which was to depress the church in the *East*, but reject the only one mentioned by the prophet, that should execute that wicked business: and thus they leave out a great part of the most important events, which properly appertain to *the history of the church*. This I cannot for a moment suppose to have been done by the spirit of prophecy: but by extending the apostacy to the Mohamadan power in the *East*, and to the Papal in the *West*, the history of the church becomes full and complete.

Considering the apostacy foretold by St. Paul in this light, we shall find that the events clearly confirm the truth of the prophecy: for it is a most remarkable fact, that both these apostacies rose in the world, not only in the same age, but in the *same year*. It was in the year 606 that Mohamed, falsely pretending to a familiar intercourse in his cave with the angel Gabriel, and even to a journey up to *heaven*, and to receive thence the *revelation* of the will of God, laid the foundation of apostacy in the *East*; and it is equally true that the Pope, in the *same year*, obtained from Phocas, one of the most cruel and abandoned of the Roman emperors, a commission as bishop over *all* the Christian Churches; and immediately thereupon erected an apostacy in the *West*. From the date of these great events, their power and influence rapidly increased,

insomuch that before the twelfth century they had overwhelmed both hemispheres with the darkness of their errors and impiety, and trodden the holy city, or church of Christ, under foot, in strict conformity to the prophecy ; so that the pure and primitive Gospel of Christ was scarcely to be found in either : and as the whole church had revolted from the word of God (a small remnant excepted,) and as these two apostacies were to be the instruments of inflicting the divine visitations upon it, they were allowed the same period of " forty and two months," 1260 years, to be the two scourges, during which " the two witnesses should prophecy in sackcloth." Here we have the apostacy which was " to be taken out of the way ;" or so much thereof as should be necessary to make room for " the Man of Sin ;" and it is perfectly ascertained by history, that these two powers *have* " trodden the holy city, or church of Christ, under foot," more than 1200 prophetic years : so that this is about the time in which their power is to cease, the " two witnesses to throw aside their sackcloth," and the " Man of Sin to be revealed."

As to " the Man of Sin," commentators have been so wild in their interpretation of his marks, so various and opposite in their ideas and opinions respecting the Power described by them, that they have thrown the prophecy into great confusion, and convinced us of their inability to interpret it properly. Grotius, fort

instance, insists that it was *Caligula*, that wicked and blasphemous emperor of Rome. Dr. Hammond applies it to Simon Magus; Le Clerc to the rebellious Jews; Dr. Whitby to the Jewish Nation; and Wetstein, to the Flavian family. Bishop Newton, with much perspicuity of argument, has refuted these several opinions; but, in my humble apprehension, has mistaken the prototype of "the Man of Sin," as much as any of his predecessors. He applies the figurative description of this political monster to the *Papal Hierarchy*, while some of the Papal expositors transfer the character to Mohamed, and others to the *great anti-christ*, who should appear in the world "in the last time," *in direct opposition to God and his blessed Son*. Many of the ancient fathers of the primitive church, were of the same opinion. But the Protestant commentators, led by their zeal in propagating the doctrines of their own church, and to defend them against Papal idolatry, apostacy, and oppression, have ascribed all the marks of "the Man of Sin," the "Son of Perdition," to the Pope, while the Papal expositors with design to throw off the odious imputation from their church, have followed the ancient fathers. I confess, after the most mature consideration of all the descriptive marks of this monstrous Power, I cannot withhold my consent to the last opinion; and I trust, before I conclude this dissertation, I shall fully justify, not only the opinion of the ancient fathers, and the Ro-

man Catholic commentators, but my own, however different it may be from those of the Potestant commentators. Indeed, were it not too great a digression from the subject before me, I could prove that *no one mark*, or figurative expression, made use of in describing the prototype of "the Man of Sin," can, with any degree of propriety, and prophetic accuracy, be applied to the Pope.

I shall, however, in a few words, show this mistake in its true light, which will render all further remark upon it unnecessary. Bishop Newton and others contend, that the apostacy is the church of *Rome*, and the Man of Sin the *Pope*; i. e. that the church of Rome, and the Man of Sin, are one and the same power; but the apostle positively asserts, that the apostacy and the "Man of Sin" are two distinct powers; the former to come *first*, and to "let, "with-hold, or prevent the coming of the *latter*, until he shall be taken out of the way, "that the latter may be revealed in his time," and of course that the two Powers were not either to be the same, or to be co-existent.—How then can the Pope, the chief head and father of the church of Rome, and in truth the apostacy itself, be "the Man of Sin? Aware of this objection, he endeavours to parry it, by drawing this absurd conclusion from his argument. "The apostacy," says he, "produces "him (the Pope,) and he (the Pope) promotes "the apostacy." But this conclusion only renders the error more evident; for if the

apostacy produced the Pope, who produced the apostacy? Did the apostacy beget the Pope, and the Pope the apostacy? The plain, untortured truth, supported by all the prophetic marks relating to the apostacy in the West, and by the historical events fulfilling them, is, that the bishop of Rome, upon receiving a commission as Pope, or universal bishop, from the eastern emperor in the beginning of the seventh century, immediately established a system of idolatry; and thus became the author and father of the Western apostacy.

As I have before mentioned, that "the Man of Sin" is a different Power which was to succeed the apostacy or the Pope, I have thought it necessary to make these general strictures upon the errors of former commentators, to remove them out of the way of the following dissertation upon "the Man of Sin, the Son of Perdition." In describing this monstrous Power, the reader will find the language of the apostle comprehensive, and sublime. He begins, carries on, and finishes his grand and awful subject in a few verses. His figures are bold, consistent and perfect: his general trope includes, in one view, his *whole subject*; and when he descends to a particular description, every type and figurative expression unfold some extraordinary quality or action, distinguishing the power foretold from all others heretofore existing upon the earth; harmoniously uniting at the same time to prove

that it shall be *essentially* wicked and sinful, and *consummately* destructive of the order, peace, and happiness of mankind.

He begins the prophetic history of this political *hydra* with two emphatic and descriptive appellations, “*That* Man of Sin, the Son of Perdition.” The word *that* is a pronoun demonstrative; a word of emphasis made use of, when we intend to describe a thing eminently distinguishable above all others of the same kind. In this sense Christ himself uses it, when describing the supreme excellence of the divine truths revealed through him to mankind: “I am,” says he, “*that* bread of life*,” meaning that most excellent food for the souls of men, which fills them with peace and happiness here and hereafter. So here the apostle makes use of the same emphatic pronoun, “*that* Man of Sin,” to denote a Power which is desperately mischievous, and consummately wicked above all other Powers, and shall destroy the peace and happiness of man in this world, and expose his soul to eternal misery *in a life to come*.

The word *Man* is also a proper figure for the most sinful and destructive of all powers, because, when set upon it, he is of all creatures the most deceitful, and desperately wicked. And the word “*sin*,” in its primitive sense, means rebellion, and the greatest impiety, peculiarly against God; such as the crime of our

* St. John, vi. 48.

first parents was after God had "created them in his own image, and after his likeness;" given them dominion over the earth, and placed them in a state of happiness in aspiring to be equal with God, and, with ineffable ingratitude, to live in the world independant of his divine protection. This being a fair and unexaggerated explanation of the text, what must we think of the frightful wickedness of *that* Power which shall completely fulfil the prophecy?

But where shall we find him? The wisdom of all the sages and lawgivers of antiquity, as well as of modern times, have seen the reasonableness and necessity of forming their codes of civil polity upon religion and morality; and these have been derived from a belief in one supreme God, the creator of all things, and in a future state of rewards and punishments. None of them were ever under such delusion and blindness, as to reject the demonstrations of nature, and the irresistable evidence arising from the universal harmony, and fitness of things. In vain shall we search, in the past ages of the world, for this monstrous and sinful Power. But we cannot look for it among the present Powers of Europe, without seeing *The republic of France*, in all her conduct, not only acting up to it in its fullest extent, but excelling, and without shame or remorse, glorying in this very character, and showing herself the only and *exact prototype* of the "Man of Sin." Whether we take the evidence of this truth from her own historians, or her own man-

ifest deeds, we find her most consummately wicked : indeed to so dreadful a degree, that, in the very nature of sin, she cannot be more so. From these signatures it will appear, that she has come into the world fraught with the blackest rebellion against the GOD OF HEAVEN, the creator and governor of the universe. Resolved not only to dethrone, but, if possible, to annihilate HIM, she had no sooner come, than she declared by her public authority, that *there was no God*, and that Jesus Christ his blessed Son, *was an impostor*. She next defied the fallible reason, and the natural liberty of man; unrestrained by any law, or rule of action, but his own uncontrouled and licentious will. She next established and propagated a system of irreligion, and the grossest *atheism*. Nor has there been any art too subtle and delusive ; any fraud too wicked ; any scheme, device or mischief too cruel, bloody, and merciless, which she has hesitated to make use of to impress and enforce upon the minds of mankind, these horrible and infernal tenets ; tenets so wild and preposterous, that they tend directly to sap the foundations of social order, and to render the very existence of society impossible : tenets which exclude and subvert all religion of every kind and denomination, not only the revealed but the natural law of God, and with it the light of reason, the obligations of conscience, and every tie of nature and humanity. Yet more horrible to relate, she has avowed these principles in her public acts, and even exulting

in them, has publicly declared, a design to "fraternize" and compel the world to embrace them.

Such is only a general view of the sinfulness of the revolutionary republic. Considering it in this light only, has the world heretofore witnessed any thing like it? What was the "sin" of Paganism, Mohamedanism, or Popery, so much reprobated by the prophets and apostles, compared with the perfect impiety of this political hydra? Does it not leave the mind of man, in short, without one motive to the practice of virtue, or an object of fear to deter him from vice, and even without a spark of light to direct his steps in the dark abyss of wild anarchy, uproar, and atheism? Is not this the real prototype of the "Man of Sin," accurately answering to the prophetic description. If not, where, and in what age, did he exist, and where is he to be found?

But as this sign of the "Man of Sin," related to his unexampled *depravity* only, the apostle adds another, to show, that of all civil powers he should be the most *mischievous* and *destructive*, for he is also styled, "The son of perdition." Here again the mind of the apostle, labouring to make his type as completely descriptive of its prototype, as language would permit, uses the article "*the*" as emphatically as he had before used the pronoun "*that*;" THE Son, that is, the genuine son, resembling, imitating, and equal to his Father in all his iniquitous and ruinous qualities and actions, and thereby surpassing all his other sons, or reprobate Powers, on earth, in fidelity to his

will. But what does the apostle mean by "perdition," the father of this very dutiful son? For this we cannot be at a loss, whether we consider the literal, or the figurative and scriptural sense of the word. In the first it means destruction of the existence of a thing, or utter ruin, from *perdere*, to kill or destroy. And in some passages of holy writ, it refers to the utter destruction of the soul, the essence and most precious part of man in a future state*. In the second, it is used among others, for one of the names of Satan, or the Devil, the author of the fall and *perdition* of man. Christ himself, to show the heinousness of the sin committed by Judas, in betraying the Son of God, the redeemer of mankind, calls him also "THE son of perdition," the very son of Satan. St. Paul, to show the horrid sin of Barjesus, that sorcerer and atheist, who had opposed the *Holy Ghost*, addresses him under a like metaphor: "O full of all subtilty," says he, "and *all* mischief, thou child of the devil, thou enemy of all righteousness*." So here the apostle, striving to give an adequate description of the all-mischievous and destructive nature of the Power to come, and to denote its superlative mischief above all the temporal powers of the earth that had existed before it, describes it by the yet more comprehensive sign of "*the* son of perdition," the true son of Satan, which deceiveth the whole world†; the great enemy of God and man. And

* 1 Tim. vi. 9. Heb. x. 39. Rev. xvii. 8.

† Acts xiii. 6. 10.

† Rev. xii. 9.

as it was to come with all the authority, and to do the work of his father, who "was a murderer from the beginning," there can be no doubt but his mischief was to extend to the utter ruin of the *souls*, as well as the bodies of men.

With this natural and not overcharged interpretation of the sign let us inquire, whether it does not properly and perfectly fit the revolutionary power of France, and no other. And first, as to the perdition of the *souls* of men. It is to be observed, that, during the pagan state of the world, the Powers that were, when incited by a thirst for dominion, that source of war and human destruction, sought to conquer *only*; and as the means of conquest, to destroy the bodies of men, and that no farther than appeared necessary to obtain their object. They never made religion the subject of war or quarrel, but left the vanquished nation in the possession of its own faith and mode of worship, and every man to the care of his own soul. Since the rise of Christianity, and its much to be lamented corruption, we have seen two great powers, Mohamed and the Pope, who have, in this respect, surpassed the pagan world in spiritual domination. In the course of their ambition, they have added to force, artifice, fraud, and false religions, and made them the instruments of gratifying their ungovernable desire of rule; and thus led the minds of men astray from the revealed word of God, in the Gospel of Christ. But the principles and measures they adopted were neither so sinful in their nature, nor mischievous to the souls of men, as to efface from

their minds every religious and moral rule of action; but, on the contrary, they inculcated faith in God, in his Providence, in a future state of rewards and punishments, and in all the divine truths flowing from God's infinite perfection; a few, subservient to the purposes of their ambition, excepted.

But the French republic erected itself with the undisguised design, with the determined purpose, manifested throughout its established system of law, and its whole public conduct, to deprive the soul of man of every incitement to virtue, and to leave no rule or guide but "sin". It came to teach, that there is *no* future state of rewards or punishments, and that death is only an *eternal sleep*: and it came with all the subtilty, and power of Satan, to seduce and compel mankind to *disbelieve* and *deny* the existence of the everlasting God, which is the sin of "blasphemy against the Holy Ghost," a sin which Christ himself declares "shall not be forgiven, neither in this world, neither in the world to come*."

Such is the malice meditated, and, alas! too successfully attempted against the *immortal* part of man, by this political son of Satan. Its dreadful mischief is so well known in the world, and so deeply felt, that a summary review of it, only can be necessary here. We have seen it, in the beginning of its career, proselyting a whole nation, computed at TWENTY FIVE MILLIONS of souls, to its system of atheism and anarchy, that

* St. Matt. xii. 31. 32.

small number of it alone excepted, whom it either banished, or, in cold blood, barbarously murdered. We have seen it by its diabolical ingenuity and perseverance, diffusing its pernicious doctrines, among foreign nations, in Holland, the Netherlands, Switzerland, Germany, and even over the Alps into Italy, and thus destroying the souls of men, that it might gain the ascendancy and command over their bodies. We have seen its poisonous influence extended to Egypt, and the Indies in the East, and to every part of civilized America in the West: and how much farther it may extend, time alone can discover. Thus it has precipitated mankind into the same irremediable state which its father "Perdition" meditated in vain, when he tempted the parents of mankind to disobey the command of the God of truth.

But it did not stop at the misery and "perdition" in which it had involved the immortal part of man: the destruction of their *bodies* was alike the sacrifice to its irresistible and gigantic tyranny. Thousands upon thousands of the people, after having been converted to atheism, were led to the field of battle, and there fell victims to its endless ambition; perishing in a moment, without the least opportunity to repent of their blasphemy, and to make their peace with God, whose omnipotence they had treated with ridicule and contempt, and whose existence they had denied: and as to others who refused, or declined to drink of its deadly poison, the number of sufferers was so great, as to surpass all former precedent.

One of its own historians tells us, "it has stained "the country with the *blood* of its pontiffs and "priests, of its rich men and nobles, and with "the *blood* of every class of citizens, without regard to rank, age, or sex." Another represents its tyranny as "the reign of terror and death," Another emphatically represents France as "one vast tomb:" and another calculates the diminution of its population, by its exterminating measures, from twenty-six to nineteen millions, in the short space of four years. And when future historians shall record the additional millions which have perished in consequence of its foreign wars, and the insurrections, assassinations, and massacres produced by its licentious principles, how vast will be the amount of human carnage!!! We have read, and may again read; of the destruction of mankind, through the pride and ambition of pagan powers, and of the Mohamedan and papal hierarchies, during a course of *twelve centuries* past; but what is the destruction which even they have caused, when compared to that of revolutionary France in less than *ten* years? The shortness of the time, and the immensity of the number, revolt at all comparison. Here, then, let me ask the candid and pious reader, however extensive his mental abilities, after he has fully considered all the principles and actions of revolutionary France, whether he can find, within the compass of language, any two epithets more strikingly and perfectly descriptive of that political hydra, than "the Man of Sin, the son of perdition?"

I have said before, that the apostle begins his prophetic history with general tropes, describing the Power foretold, and then descends to particular descriptions; and that all his marks, whether general or particular, harmoniously unite to prove that it would be dreadfully destructive and consummately wicked. I have shown the truth of the first position, and shall now consider the second.

The Power foretold is called the "mystery of iniquity." A "mystery" is a thing incomprehensible to the intellectual powers of man; and, according to the scriptures, is of two kinds. One is, that although the nature and mode of its existence cannot be comprehended, yet, from reason and observation, we may be convinced of its real existence; such, for instance, as the power inherent in the vegetable and animal world to generate and produce their proper kinds. This is a mystery which is so far from being contrary to reason, that our judgments are convinced of it by the evidence of facts. Of the same kind is "the mystery of godliness*," and "the mystery of God†;" that is, of his eternal self-existence, with his attributes of infinite wisdom, and power, and justice, and goodness, the glorious first cause, and Creator and Ruler of all things; the nature and mode of whose existence surpass the utmost extent of human ideas; and yet from demonstrations, as innumerable as his works, we know, to an absolute certainty, that they do exist.

* 1 Tim. iii. 16.

† Rev. x. 7.

The other kind of "mystery" is that which is the wicked invention of man, founded on the "belief of a lie*," and therefore its existence is contrary to reason, and also incomprehensible. It is "THE mystery of iniquity" alluded to by the apostle, as characteristic of "the Man of Sin," and which can be nothing else but that mystical tenet, *that there is no first cause, no God, the creator and ruler of all things, but that the universe is the offspring of chance*: a falshood so contrary to the dictates of reason and common sense, that every object, which presents itself to the perception of man, flatly contradicts it; "a lie" so horrid and ruinous, that human nature, frail as it is, staggers at the thought, and *sin* itself stands aghast. And yet it is impossible for the unprejudiced mind to consider the tremendous principle upon which the French nation has formed, established, and supported its revolutionary republic, without perceiving this "mystery of iniquity" altogether inexplicable, as consisting in the *denial of a God*.

The apostle proceeds to this farther mark of "the Man of Sin;" he was to "*oppose and exalt himself above all that is called God, or that is worshipped*." Here are two distinct marks, by which the power, prefigured as "the Man of Sin," should be known when he came. Of these, for the sake of showing with what wonderful exactness the predictions are fulfilled by the facts, I shall treat in their order.

* 2 Thess. ii. 11.

First, then, it is expressly and literally foretold, that the power referred to, by "the Man of Sin," was to "*oppose* ALL that is called God." The apostle does not confine the opposition to the God of heaven, but extends it to *all* things else that is called God. To fulfil the latitudinary meaning of this sentence, the opposition must be made, not only to the God of truth, and his divine laws, natural, moral, and revealed, but to every other thing worshipped, or known heretofore, by the name of a God; to all virtue and religion of every kind and denomination, by whomsoever invented or taught.

Now what power must it be that it will answer to thus unambiguous and literal description, but one perfectly atheistical? And where shall we find it but in France? If we may give credit to the historians of her late revolution, the establishment of atheism, upon the ruins of all religion, was the plan secretly resolved upon, by the revolutionists, long before its execution, because necessary to its accomplishment; and that, to prepare the minds of mankind to unite in this wicked project, the following impious and blasphemous doctrines and tenets were dispersed in innumerable books and pamphlets, not only throughout France, but Europe. *That the God of the philosophers, Jews, and Christians, is but a chimera, and a phantom! That the phenomena of nature do not prove the existence of a God! That they are but the necessary effects of matter prodigiously diversified! That the fear of God is the beginning of folly! That the soul of man has no*

more reality, than the chimera and sphinxes? That it is the body that feels, thinks, and judges! That the immortality of the soul is a barbarous and false tenet; and that death is only an eternal sleep! with many other of the like fallacious and impious tendency: positions and dogmas not only in direct opposition to the existence of one supreme God, and every divine truth, proceeding from his infinite wisdom, rectitude, and perfection, and demonstrated by his works, but to all the moral, social, and religious principles, established by the lawgivers and sages of antiquity, who had been deified for their superior knowledge and virtue, or had ever been "called God." And when we shall hereafter have occasion to examine the code of policy, with which the republic has been ushered into the world, we shall find it to be founded upon the same blasphemous principles. In the mean time, he that hath an eye may see this indiscriminate opposition to all "that is called God," to all religion and virtue, in her public abjuration of the God of the universe, and his blessed Son; in her having deified the corrupt and fallible human reason, and unrestrained liberty of man; in her public creed, or catechism, in which the constitution is recommended to be worshipped as God, and the members of the convention as saints; in the dedication of all the churches, to the passions of human nature; in the numerous acts, frauds, and falsehoods, hereafter commented upon, directly tending to subvert the light of reason, of conscience, and of the revealed word of God; and in thus leaving

mankind without any safe and reasonable guide to direct their actions, that they might become the bewildered and easy dupes of anarchy and tyranny. And if any farther proof of the completion of this part of the prophecy can be necessary, it may be seen in the numerous proclamations, and resolves to fraternize, or proselyte all mankind to horrible atheism, whatever may be the object of their worship.

“The Man of Sin” is not only to *oppose* all “that is called *God*,” but all that is *worshipped*. Now to worship is to adore a *God*: but it also means, and is commonly made use of, to signify the *respect* or *reverence* we entertain of a fellow creature, on account of his authority or *official character* in civil society, or of his virtues as a man: and this is evidently the meaning of the text. In this sense the opposition, alluded to by the apostle, must be to *all* kings, princes, magistrates, and authorities whatsoever, and to every thing that is good. How accurately and peculiarly has this mark been fulfilled in the revolutionary power of France, the learned Abbè Barruel, in his *Memoirs of Jacobinism*, can tell us. He there points out the several sources whence it arose, and the means by which it was established, among many other facts, as fulfilling the prophetic marks of “the Man of Sin,” described in this very verse. His description is exactly the same with that of the apostle, with this only difference, that the latter is more brief and comprehensive than the former. The apostle calls it an *opposition* to “all that is worshipped;” that is, as I have just before

explained it, to all that is revered, respected, or feared in civil society: and the Abbé styles it, "a *conspiracy*, not only against all kings, but "against all governments, against all civil society." But let the constitutional code of this political monster speak itself; for it exhibits the best testimony of the nature of its own designs. What mean these three political dogmas, that "sovereignty resides in the people;" that "man is above the law;" and that "all men are equal by nature?" If "sovereignty resides in the people," who are to constitute the members of civil society, and to be the objects of the sovereignty? If "man is above the law," there can be no civil office or duty. And if "all men are equal by nature," there can be no superior degree of virtue to respect; there can be no moral obligation. In a word, these principles, which constitute the essence of their jurisprudence, are as repugnant to the nature of civil society, as they "oppose" all order and subordination; all virtue, all morality, and every thing which the reason of man respects, values, or "*worships*," according to the text.

Secondly, "The Man of Sin" is not only to "*oppose*" but "*exalt*" himself above all that is called God. A man exalts himself above another, in his own conceit, when he decries the power, abilities, or wisdom of another, which is superior to his own. And thus the Power foretold is, in its own opinion, to *exalt* itself not only above the God of heaven, but all that is called God. In fulfilling this prophetic part of the text, those conceited fools, the revolutionary philosophers, took

into their heads; that they were wiser than all the great philosophers and legislators of antiquity (many of whom had been adored as gods, for their super-eminent wisdom and virtue), than all modern legislators, and even than the God of heaven. Hence it was that they began by ridiculing and decrying the Christian religion: thence they passed to all religion, all virtue, morality, and truth, whether derived from the ethics of the greatest and wisest men that ever lived, or from the moral and revealed laws of the God of righteousness, the fountain of all truth; and holding them all in contempt, have erected their republic upon the rotten revolutionary pillars of impiety, atheism, and anarchy: and thus, in strict conformity to the literal sense of the text, have "exalted" the Republic, not only above the God of truth and infinite perfection, but of all that has ever been called God, and all that has been adored for wisdom and virtue.

But "the Man of Sin" is not only to "exalt" "himself above all that is called God, by his un-
"paralleled impiety, but above *all that is wor-*
"*shipped,*" nothing excepted. Here again the apostle evidently means by the word "worshipped," that respect and veneration which are paid to men, in a state of civil society, to kings, chief-rulers, magistrates, laws, and civil regulations: and these are the objects "worshipped," or revered by men in the social state. Taking the text in this sense, the republic, by her conduct, has fully verified the part foretold. She has denounced all the governments upon earth, as des-

potic, and their rulers as tyrants! She has sworn over and over again, eternal hatred to all kings. She has, by repeated decrees and proclamations, declared, that she would fraternize all mankind into her atheistical "liberty and equality," meaning, into her civil polity: and she has farther given the world warning, that she will never cease from the impious project, until she has formed it into one great universal community of atheistical brethren and freemen, such are her vaunting and arrogant menaces. Have not her actions, in a great measure, kept pace with them? She has already, in the course of a few years, carried her triumphs over the Netherlands, Holland, Switzerland, a part of Germany, Italy, and Egypt, overturning and destroying their governments, their laws, and civil regulations; seizing upon and dividing their territory at her pleasure; and instituting a number of inferior republics upon her own impious and destructive principles, subject to her own will!

"The Man of Sin" is farther to exalt himself, so "that he, *as God* shall sit in the *temple of God*, shewing himself that he is God." We often find in the prophecies, that the same words, and sentences, have a literal as well as an allegorical and spiritual meaning; and it is often the intention of the spirit of prophecy, that they should be fulfilled in both. So here the "temple of God" has a double meaning, which I shall consider separately. The "temple of God," in a literal sense, is a house consecrated to his service. The house built at Jerusalem, for the worship of God,

is so called, and every church, or consecrated place, is considered as his temple. Now, however improbable it may seem, that a power so wicked and depraved, as "the Man of Sin," should take possession of, and sit in, such a temple *as God*; yet the fact has literally been fulfilled by the revolutionary Power of France. For we have seen the whole body of this monstrous Power, proceed from the seat of its authority, with millions of the people in its train, to the church of St. Genevieve, in Paris, long since dedicated to the worship of the God of heaven, with professed design to *exalt itself above* him. We have seen it there erase his holy name from the wall, and then abjure the living God, and his blessed Son. We have seen it, with inexpressible and horrid blasphemy, assume the power of creating and deifying a new supreme god, the fallible and corrupt reason of a man, as the only true God, and light of the world. And we have seen it offering incense upon its altar, and prostrating itself in adoration before it, in the presence of millions of the people: thus, according to the *literal* sense of the text, "exalting itself above" and as God sitting in the temple of God, and "showing himself that he is God."

In the figurative and spiritual sense, the temple of God means the rational and immortal part of man. God is a spirit, and he created man "after his own likeness*," that is, endowed him with a spiritual soul, that he might, by

* Gen. i. 26.

his grace and mercy, reside in, preside over, and govern it, or, as St. Paul has it, "that he might dwell in the souls of his people, walk in them, and be their God." Hence the souls of men are called "the temple of God." Thus St. Paul to the church of Corinth, "Ye are the temple of the living God*;" and in his first epistle to the same church†, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? for the temple of God is holy, which temple ye are."

Thus we find, that the temple of God, in the scriptural sense, not only denotes the house of God, but also the souls of men; and to fulfil the prophetic fact, mentioned in the text, in the latter sense, the Man of Sin must "exalt himself," so that, "as God, he shall sit" in the *souls* of men, "shewing himself as God." But when is he to sit in this spiritual temple of God? Surely not until he shall have polluted it with the darkness and filth of his atheistical errors, estranged it from God, and dispossessed him of it. For what fellowship can there be between God and Satan? Or, in the words of the apostle, "What communion hath light with darkness? What concord hath Christ with Belial? or, what part hath he that believeth with an infidel‡?" Now, the means by which this great corruption has been effected in the minds of men, have been

* 2 Cor. vi. 16. † Chap. iii. 17, 18. ‡ 2 Cor. xi. 14, 15.

detained by that learned and indefatigable searcher after the truth, the Abbè Barruel, and other historians, of the causes of the French revolution. It is in their labours, that the reader may find the arts, deceit, fraud, falsehood, yes, perjuries, and horrid blasphemies, by which this extraordinary and unparalleled corruption of the reason and intellectual part of man may be traced from its origin, to its destructive accomplishment. They tell us, and indeed incontestibly prove, that it was generated in the dark impiety of modern and French philosophy, nurtured in those dens of sworn conspiracy against all religion, virtue, and truth, the occult lodges of masonry; and that bottomless pit of treason, impiety, and atheism, the Jacobin club; and matured and established in the revolutionary republic of France.

Such were the authors of this dreadful corruption of the minds of men. Let us take as brief a view as possible of the means made use of to accomplish this infernal work; and here we must principally look up to that unrestrained liberty of the press so much extolled, adored, and defended, by every artful impostor, who has a sinister and wicked purpose in his view. Through these infernal vehicles, these floodgates of evil and mischief, the sophisters of impiety and blasphemy, in the course of a few years inundated the extensive regions of France with their specious, delusive, though false, philosophy, a name cunningly invented to veil the horror of atheism, of which it was

replete: nothing else was read, nothing talked of, and nothing else believed. The darkness and deadly poison of atheism, gilded over with every possible art, fraud, and deceit, was embraced by all ranks, by the ministers of state, the nobility, the clergy down to the common peasant; insomuch that the generality, a very few excepted, became more bigotted proselytes to atheism, than they had been before to papal superstition; and that people remarkable among nations for their loyalty, their civil order and peace, forgot every religious, moral, and social tie. The light of reason and conscience being extinguished, and the revealed word, and even the name of God, effaced from their souls, what else could succeed but tumult, anarchy, and uproar? Yes, Frenchmen, they *did* succeed, and were followed by terror, dismay, and death, until your property was wrecked and left floating upon the great ocean of uncertainty; until your true liberty was destroyed by the demon of licentiousness; and until your country, overwhelmed by insurrections, massacres, and the most wanton murders, was made one great field of innocent blood. Upon these measures the revolutionary hydra was erected, and the demagogues of the Jacobin club mounted the throne of French philosophy, atheism, and anarchy. Happy had it been for mankind had this dreadful pestilence stopped in France; but the atheistical despots of perdition had no sooner felt their power at home, than they resolved to extend

it over the whole earth, and to fraternize, or proselyte, the human race to atheism, or to destroy all that opposed it, as they had done in France. Accordingly their emissaries have been sent to the four quarters of the globe to disseminate their doctrines, and to corrupt and lead the souls of men into everlasting destruction; and this they have done with no small degree of success. Swarms of associated proselytes are to be found in every country: in Europe alone there are millions upon millions so converted; and when their whole number is considered, it surpasses all possible calculation; and such has been their policy, that, from the moment of their proselytism, they become fraternized into the bosom and protection of the republic, and, by secret signs, tokens, and the most horrid oaths, devoted to its sovereign will: thus forming, altogether, one immense, compact, though invisible, body, united in one vast league against the peace, order, and happiness of mankind, and even against the God of heaven—a God from whom they derive their being, and without whose permission they could not exist a moment. In the hearts and souls of this immense body of men, in this temple of right belonging to God, (but now polluted with the darkness and filth of atheism) are we to be surprised that a God of infinite purity, righteousness, and perfection, will not reside? No; he has deserted it, and left it to the strong delusion of its own lies and blasphemies: and, as the apostle has declared, the

republic has taken possession of it, and rules and reigns in it with absolute sway over the minds and souls of men, and, "as God sits in these temples of God, shewing himself as God."

The apostle further declares, that the coming of "the Man of Sin" shall be after the working of Satan, "with *all power*, signs, and lying wonders." How did Satan come? and how did he *work* when he meditated the eternal ruin of our first parents and their posterity? He came with an *impious lie* in his mouth.—God had forbid Adam to eat of the tree of knowledge of good and evil, and declared to him, that "in that day thou shalt eat thereof, thou shalt surely die;" but Satan said unto the woman, "Thou shalt not surely die." In like manner the revolutionary power of France, has come with the greatest and most impious of all lies, namely, THAT THERE IS NO GOD! and has also added a variety of other lies which are necessary consequences from this great one; such as, that there is no future state of rewards and punishments; that the soul and spirit of man are like the body mortal; that death is only an eternal sleep, &c. Now do not these positions amount to the identical lie with which Satan came? For, if there be no God, there can be no judge to condemn and punish hereafter; and if death be an eternal sleep, there can be no second death, the death alluded to by Satan; for before the fall it was the only death to which the parents of man-

kind were conditionally subject. It is therefore in substance and reality the very lie by which Satan came and seduced them into a state of perdition: it is saying to mankind, "You shall not surely die." Again, Satan came "working" subtlety; for he was more "subtle than any beast of the field:" he would not attack the fortitude and spirit of Adam, but began with the weaker vessel the woman, leaving it to her blandishments and caresses to seduce her husband to believe the lie; nor would he play off his art upon the lesser passions of the soul, but upon its pride and ambition, the two most easily seduced.

Let us now see how exactly the revolutionists of France have pursued the same arts and policy, to accomplish the dreadful revolution. After the "working of Satan," the revolutionists have racked their invention to find out every specious falsehood, every delusive fraud, which promised to work upon the *pride and ambition* of the people. It is true they have not told them, in the words of Satan, that they "should be *as gods*" but they have surpassed in presumption an impiety even their father Satan, by persuading them to believe that there is *no* God, and that the world, and all things in it, are but the child of chance; that all men are equal by nature, and above all law; that death is only an eternal sleep, and, of course, that they are not subject to punishment either here or hereafter, however horrid or atrocious may be their crimes; that they were entitled

to possess an unrestrained liberty of will, and that sovereignty resides in them. Thus they exalted the people above kings and princes, and every other Power which this prototype of "the Man of Sin" acknowledges to exist either in heaven or the earth. Indeed it seems impossible to compare "the workings of Satan" with those of the Authors of the French revolution, without perceiving their strong similitude predicted in the text, or without being persuaded in our own minds that those "sons of perdition" had before them the Book of Genesis and from the plan and working of Satan have invented those three magical words, *liberty, equality, and sovereignty*, with which they have deluded and enchanted so vast a number of the souls and bodies of men, to their eternal destruction.

Again, "the Man of Sin shall come with *all power*;" that is, he shall be irresistible at his coming, and repel whatever shall oppose his wicked measures. Now it is evident, from the concurrent testimony of their own histories, that they had gradually and artfully prepared all the means necessary to effect the revolution. They had been, for many years before, proselyting the minds of the people from popery to their masonic-philosophic atheism. They had their clubs dispersed over the whole country, obedient to the nod of their respective factions in Paris. These factions had ceased their opposition to the measures of one another, which had prevented the revolution

for some time from being established, and united in that all-powerful monster, the Jacobin club, had enlisted under its standard two millions of brigands ; while the monarch, deserted and forlorn, had no defenders left, except a small number of life guards. It was now it "walked in the whirlwind," and with ease directed the storm of every persecution and massacre, necessary to the attainment of its object ; and it was now, that "the Man of Sin," the "Son of Perdition," dethroned the helpless monarch, tore up by the roots the ancient monarchy ; and "came," in the form of the French revolution, with "all power," and without opposition.

Again, "the Man of Sin" is to come with "signs," that is, with tokens and marks indicative of his authority and power, to distinguish him from all others, which should oppose him. In this prophetic mark, peculiarly and exclusively applicable to the French republic, do we not see the masonic signs, tokens, and words adopted by the revolutionists, in their insurrections and massacres ; in the *tree of liberty*, which has been erected, by order of the republic, in every town of France ; in the *red bonnet*, or *cap of liberty* ; and in the *tricoloured cockade*, which all persons were compelled to wear, as "signs" and marks of their adherence to the revolutionary power ; or were excluded from the privileges of citizens, or banished, or massacred, or compelled to seek a charitable asylum among strangers ?

Again, "the Man of Sin" is to "come with *all deceivableness of unrighteousness*." A civil Power that shall come, formed upon principles so consummately delusive and sinful, must be a phenomena hitherto unknown. From the plain import of the words, the power must bring with it, and be founded upon, the most complete deceptions of the individuals composing that society; and that deception must be essentially the most unrighteous, sinful, and mischievous. Had such a civil institution ever been before proposed for the approbation of men, they must have shrunk back with horror from the hideous serpent, or crushed it in its birth. Yet such a code of legislature and government is here foretold by the apostle: and I will candidly confess, that, in order to support the truth of prophecy, we must find out a civil institution, which, in *all* respects, answers to this prophetic description. The same candour, on the part of the reader, might say, that my explanation of the text may be extended beyond the meaning of the apostle; and that if I can show, among the great variety that have heretofore existed in the world, a civil society, the form of whose government bears *any* resemblance to it, it will be sufficient to support the truth of prophecy. But I ask no such concession; nor have I any hesitation in undertaking to prove, to the conviction of every unprejudiced mind, that the revolutionary republic of France perfectly answers to this singularly appropriate mark of the "*Man*

of Sin," if it does not far surpass in the deception, unrighteousness, and villainy : and the proofs shall be drawn from her revolutionary code itself, and her administration under its authority.

The "New Declaration of the Rights of Man," the first code of the revolution, will supply me with abundant evidence, without travelling into other codes, equally deceptive and iniquitous. It begins with a most specious and iniquitous falsehood, "That the only causes of the *crimes* and misfortunes of the world is a forgetfulness of, and a contempt for, the rights of *man*;" when the authors of it knew, in their hearts, that the "crimes and misfortunes" of mankind are solely owing to their not duly attending to, and properly cultivating the light of their reason, of their consciences, and of the revealed word and will of their Creator. And what has been the consequence of this artful delusion? Has not France, ever since it swallowed the gilded pill, been the great theatre of every species of crime, tenfold increased, and of misfortunes which the utmost energy of language must fail in describing?

It holds out to the people, in the same preamble, that "the constitution of government, formed by it, should place them in such a state of peace and happiness, that they should never again suffer themselves to be oppressed or degraded by tyranny;" when the authors of it knew, in their hearts, that the system of government they meant to establish, would subject them

to a much greater tyranny, than that which they professed to relieve them from, and to greater injustice and mischief, than they could have experienced even in a state of nature. In direct confirmation of this truth, have not the people of France, ever since the commencement of the administration, under this insidious "bill of rights," groaned, without hope of redress, under oppression unheard of, and despotism more extensive and destructive than ever before cursed any nation?

It holds out to the people, that "they shall be vested with the sovereign power;" when they know that sovereign authority in the people was a delusive chimera, and as incompatible with the nature of civil society, as fire is with water, or truth with falsehood; and that it was equally impossible for a sovereignty vested in the populace, and a civil society, to exist together. And what share of the sovereign authority have the miserable people enjoyed? Not one iota. On the contrary, they have been oppressed and distressed by a greater variety of laws, made without their consent; by public rapine and murders, and altogether by a dreadful havoc of the human race. It holds out to the people that they are, and shall be, "*above the law*," even above all law, human and divine; when they knew, that men in such a state, from the nature and fitness of things, are and must of necessity be under the original law of God, and under the direction of their reason and consciences, rightly informed; and that in a state of civil society, from a like necessity, they

must be subject to the laws of the state. How captivating, and yet how villainous the delusion! How wretchedly mistaken have the people found themselves! The rulers alone, with their brigands, have, indeed, been "above all law," both of God and man; while, by their despotic decrees, they have spread the wild-fire of rapine, confiscations, and death, over the whole country.

It holds out to the people "the rights of man," which they are assured they shall possess, under the administration of this fundamental basis of their association; and these are "liberty, equality, safety, and property." Of these in their order.

The "liberty," here promised, is as captivating as it is sinful; and replete with the deepest deception. It consists in a "right to do *every thing*," that the depraved will of man can suggest, with only one qualification, and that is, "that it shall not hurt the rights of other persons;" and thus they designedly left wide open the door to every self indulgence, to every kind of destructive intemperance, and even to the black crime of suicide; to the perpetration of the most flagrant and abominable sins; at the bare mention of which, reason, conscience, and decency, are confounded. They have, indeed, enjoyed ample and unrestrained liberty, until the land has been contaminated with all sinful impurity, and lustful filth; a second Augæan stable! But as to any degree of rational liberty, they have not enjoyed the smallest portion imaginable, under the administration of this delusive and iniquitous code: no liberty to worship God in any manner,

none to perform a duty to a parent, or to a child; nor to protect an innocent and distressed stranger; unless such parent, child, or strange, was the devotee of the demon of revolution: and in that case, they were not only at "liberty" to aid and comfort, but to unite with them in plundering and murdering all who presumed to worship God; all such parents, children and strangers, and all others who dared to speak against the bloody measures of the revolution; insomuch, that it was lawful for a parent to destroy the offspring of his loins, and for a child to plunge the dagger into the breast of the venerable author of his existence with impunity, nay, to be publicly honoured for the impious deed.

It further held out to the people the chimerical and fascinating right of *equality*, declaring that "all men are equal by nature;" when they must have known, from their philosophical researches (for it seems they were all philosophers), that the God of Nature, and the Universe, or (as they have rejected the name of God in their atheistical code, as well as in all their conduct) that Nature in all her works has delighted in infinite *variety* and *subordination*, in every component part of her system; and that there are no two ranks, nor any two species in any rank, nor any two creatures in any species of being, which are equal by nature, and much less the animal powers and intellectual faculties of any two men. And what have the people gained by believing this chimerical and fascinating delusion? Have they been raised to the exalted rank and equality

of kings as they were taught to believe? Have they even retained that protection, justice, and peace, which they before possessed, or might have possessed, even in a state of nature? No! But they have been degraded to a state far below that of the brute creation, and of unparalleled slavery, by a convention of atheistical despots, altogether out of the reach of their fictitious sovereignty, and as much above them in power as the heaven is above the earth.

It also professes to grant to each citizen "*protection*, for the preservation of his person and "his property." Now in what has this protection, thus as fraudulently as solemnly promised, consisted? The experiment has been made, and the facts are before the world. It has consisted in unjust and arbitrary requisitions of their persons; in cruel decrees, by which millions have been dragged, hand-cuffed, against their wills, into the field of battle and of death; in arbitrary tribunals, by which thousands have been condemned to suffer death without a *trial*, without a *bearing*, and without *mercy*; in assassinations and murders of thousands of men, women, and children, *en masse*: and as to the solemn assurance, that the people should possess "the right of disposing of their property," their revenues, and the produce of their industry, they have been so far from receiving the promised protection, against public and private rapine and destruction, that their palaces, and other places of habitation, have been burnt, their forests prostrated, their fields laid waste, and their wealth arbitrarily taken from them, by public authority or connivance,

by unjust requisitions, confiscations, and forfeitures of all they possessed. From opulence they have been suddenly reduced to poverty, and from poverty to absolute want; while thousands of them, driven into the most distressing exile, are, at this moment, subsisting upon the charitable alms of strangers, the melancholy and desponding spectators of the ruin of their country! And all this ruin was effected by the authors, and under the authority of this detestable unparalleled code of civil polity; a code, in the compilation of which the wit and invention of all the authors combined, must have exhausted all their frauds and plans of villainy. Is not this the code of "all *deceivableness of unrighteousness*; and of the mystery of iniquity," described and foretold by the apostle?

Again, the power foretold was "to come with *all deceivableness of unrighteousness in them that perish.*" Here is an evident allusion to the wretched fate, which has attended the principal authors of the revolution. The apostle, after having informed us, that it shall come "with all *deceivableness of unrighteousness*," adds, "in them that perish;" or, in other words, in them that shall suffer an exemplary death, as a just judgment for thus deluding the people into utter ruin. The word "*perish*" can here mean nothing short of this. The apostle could not mean those who should die a natural death: that is the fate of mankind in general, and therefore could be no mark, by which the Power might be distinguished. Indeed, this application of the words, "in them that

perish," seems supported by the text itself, which refers and attaches them to the authors "of all deceivableness of unrighteousness," who, I have shewn to be the revolutionists. Now it is well known, that after it had pleased God, in the course of his all righteous providence, to permit those demons of atheism and revolution to come as a scourge to papal France (that ever proud, and aspiring, and corrupt nation; that restless disturber of the peace of Europe; that leader of every wanton and lewd fashion; that seducer of mankind, into all manner of dissipation; that exemplar of iniquity; that foster-nurse of papal apostacy, and first great theatre of atheism), he has not suffered them to elude his justice, after he had permitted them, by an union of their frauds and villainy, to mount up in a body to the zenith of power. He smote them with an insatiable thirst for individual dominion; not over France alone, but over the whole world. He confounded their councils, broke their Jacobinical union into factions, and made them the instruments of his divine wrath, in precipitating one another, in the midst of their delirium, their sins, and their mischief not repented of, into the awful and dreadful presense of that Judge, whose name they had blasphemed, and whose power and existence they had impiously denied. So many of these miserable wretches perished under the guillotine, by the decrees of their atheistical brethren; some by assassination; some by poison; some, in despair, became their own executioners; that there is scarcely any of them left to conta-

minate the earth. How just is the judgment? How righteous the will of Jehovah!

In the last part of this verse, the apostle assigns the reason for this singular and remarkable judgment, poured down in a short time on men, in the very act of conspiring against the God of the Universe: the reason assigned is, "Because they received not the *love* of the *truth*, that they might be saved." Neither the final salvation of mankind, nor their peace and happiness in this life, depend merely on the *truth*, for that has existed from all eternity, and shall exist for ever and ever; and yet a man may be miserable here and hereafter, but it depends on the *love* of that truth; upon such perfect and exalted love as shall lead a man to practise and obey its dictates, in all his words and actions. The truth here meant is, that there *is a God*, the creator and sovereign ruler of the universe. But those sons of Satan were so far from receiving the *love* of it, that they ridiculed and laughed at the exalted and blessed truth itself. They had denied God's existence, and bid defiance to his omnipotence, and therefore they most justly deserved the judgment. It is, by this argument, that the apostle perfectly *vindicates and justifies* the righteous will of God, in pouring out his wrathful indignation on those "sons of perdition," the authors of the revolution: a justification which all men will approve of, except the infidel and atheist.

The apostle proceeds, in the next verse, to

inform us, "that for this cause (or because they would not "love the truth") God shall send them a strong delusion, that they shall *believe a lie*." To whom is this strong delusion to be sent? Not to those "who had received the love of the truth," but to those who had contumaciously rejected it (although their eternal salvation was the precious reward for receiving it); to those who had come with "all deceivableness of unrighteousness," and deluded the people to believe *there was no God*. To these men, the apostle affirms, God shall "send a delusion" so strong, that even the very persons shall at length believe the lie, which they themselves had fabricated, and wickedly imposed on others. Nor is it uncommon for a liar to repeat and impose his lies on others so often, as to become a believer in them himself. Nor, while we believe in the justice and righteousness of God, can we be surprised, if he should withdraw his divine love and protection from wretches that hate him in his eternal truth, and leave them to the delusion "of the evil imaginations of their own hearts:" for having, by the eternal decree of his wisdom, created man, made him as he made the angels, a probationary creature, and vested him with a free will, to love the truth, to return him love for love, or gratitude for his protection and mercies, or to disobey and hate him, he is perfectly justified in withdrawing his divine love and protection from those who reject his truth, though offered to them, all nature proclaiming it.

Were he to continue his benefits and favours to such men ; were he to save wretches so contumaciously wicked, he would want objects on which to exercise his justice and mercy. Such an act of his power would be a virtual repeal of his eternal decree, by which he conferred on mankind a freedom of will. In this light, the text can alone be considered: for God cannot be the author of evil. "He is a rock, his work is perfect; for all his ways are judgment: a God of truth, without iniquity, just and upright is *he**." And then the true exposition of the text will be this, that God, in his infinite wisdom, having created man a free agent, to choose either *good or evil*, and having vested him with the light of reason, and of conscience, to assist him in making a right choice; having demonstrated his infinite wisdom, power, and beneficence, by all the works of creation, by the revelation of his divine will in the holy Scriptures; and proved his omniscience and omnipotence by bringing to pass the numerous prophecies foretold; and by his infinite goodness and mercy, and immaculate doctrines of his blessed Son; and by the wonderful miracles performed by that Son, and his apostles, through the all-powerful effects of his Holy Spirit, would no longer strive to save men who should rebel against him, with the avowed design of withdrawing his creatures from their "love of his truth," and their allegiance to

* Deut. xxxii. 4.

his divine government. This love and allegiance are not only indispensably necessary to their everlasting peace and happiness; but to the order and harmony of the universe; and therefore, for their deserting it, he would give them up to uncleanness, through the lusts of their own hearts; "to their vile affections; to "the strong delusion of believing the *lie*, "which they had wickedly imposed on others. "A lie, which all they who believed not the "*truth*, but had pleasure in *unrighteousness*," should be given up to believe, "that *they all* might be damned;" that they all, not only those who invented, and wickedly imposed the lie on others, but all who should be deceived by and believe it, might be condemned and punished according to their deserts, and God's righteous pleasure. Now what "*lie*" can this be, which shall be so pregnant with illusion, error, and mischief, as to render its devotees, as well as themselves, proper objects of the just indignation, and ultimate punishment of the wrath of God? Is it not that, from which "all deceivableness of unrighteousness arises? Is it not the *lie* mentioned in the text, which includes "all deceivableness of unrighteousness?" Is it not "*the mystery of iniquity*," the mystery of atheism, or the mystical tenet *that there is no God*? For can there be a mystery more above the comprehension of man, than the position, that the universe, and all things in it, have been created *without a God*? Or can there be a mystery more completely ini-

quitos, more mischievous, and more destructive of that peace and order of the world, which has ever, and must forever depend on a belief of God, and Providence? Yes, it is a mystical *lie*, contradicted by the voice of all nature, by every object that presents itself to the reason and intelligence of man; a *lie*, which saps the foundation of all virtue and religion, and opens wide the flood-gates of the blackest impiety and anarchy; a *lie*, which destroys all sense of a future state, all hope of reward for the most virtuous thoughts and actions, all fear of punishment for the most enormous crimes; and leads mankind blindfold into an unlimited gratification of every lustful passion, and fearless perpetration of every sin; a *lie*, the belief in which tends to degrade the human race from that elevated rank of beings in which God has beneficently placed them, to a state which confounds the harmony and fitness of things, and tends to destroy the order and beauty of the universe. A *lie*, by the belief of which man becomes unworthy of, and forfeits all title to the protection and love of his creator, renders him not only unfit for, but dangerous to the society of his fellow creatures, and a proper object of the righteous condemnation of infinite justice, according to the Divine pleasure, whatever that may be.

Now is not this the identical, the great, the essential, *lie*, by which the revolution of France has been nourished from its embryo state to its maturity? Did it not come in all the terrors

and horrors with this very *lie* in its mouth? Has it not, in its fundamental records, published this *lie* to the world, in order to delude it into its vortex? Has not this *lie* formed its whole strength, and crowned its iniquitous design with extensive and dreadful success? And does it not, at this moment, place all its hope and confidence in *fraternizing* the world into atheism, anarchy, and uproar, by a general belief of *this very lie*?

There is one more mark of the "Man of Sin," given to the world by the apostle, which is too significantly pointed at the French revolution, to be omitted. It is not said in the usual language of the prophecies, that it "shall come," or "rise," or "appear;" but that it shall "be revealed." This mode of its coming is repeated in three different verses; and therefore seems intended as an important mark of the Power foretold. The word "*reveal*," means to make something manifest, which before lay concealed. In this sense it is used in many parts of the Scriptures, and in this sense it accurately applies to the manner, in which the French revolution has come. We cannot read the different histories of this political monster, without perceiving that it had secretly been conceived, and was working in the minds of men long before it appeared in the world; and that it virtually, if not really existed several years before it appeared. Indeed, it may be truly said, that it existed from the association of the atheistical crew in the

Jacobin club, or at least from the time they deprived the king of his authority. It was then and there finally determined upon, organized, and formed into a system, composed of themselves, and millions of men devoted to it, and its powers essentially existed in that system. That club was then all powerful within, as well as out of the public councils of the nation, and might have openly announced the revolution at that time ; and yet, from a variety of motives, they took great care to conceal it from the eyes of the world. They contented themselves with adding to it strength, and placing it in a state which should appal all opposition when they should say the word ; and after a variety of manœuvres, too prolix to enumerate here, when they saw their mine ripe for explosion, they “ revealed ” their project in their new “ declaration of the Rights of Man,” upon which I have already commented. The revolution, “ the Man of Sin, the Son of Perdition,” clothed in all its terrors and horrors, now reared its monstrous head from the dark abyss of atheism. Its grand design of revolutionizing heaven and earth ; of not only dethroning all kings, but even the God of the universe ; of not only destroying all monarchies, but all governments and all social order ; of not only abolishing the Christian religion, but all religion ; of not only smothering, in the minds of mankind, all the dictates of reason, and the admonitions of conscience, but all sense of nature and humanity ;

and of seducing and betraying mankind into atheism and anarchy, now became clearly manifested and "revealed" to the astonished world.

"The Man of Sin" is moreover to be "revealed," according to the text, "*in his time.*" But when is that time? We have already answered this question; but as it is a question of importance, I will again briefly recapitulate the substance. The apostle has told us, in language as plain as can well be, that the apostacy shall come "*first,*" and prevent it for a time; that the apostacy shall be taken out of the way, "and then that he shall be revealed in his time." Now, the apostacy, or the Mohamedan and Papal hierarchies have come: they have continued nearly during the period limited for their "treading the holy city, or church of Christ under foot;" and they have performed the dreadful work. And we have seen their powers, during the last century, rapidly declining. In the *East* we have seen the former, during the last century, declining from its ancient ferocity, and *overwhelmed* with luxurious and effeminate lasciviousness; sinking into a lethargic indifference respecting its peculiar superstition; and indeed prepared to make way for any power that shall seriously invade it, and to receive any opinions that shall be proposed to it. And as to the apostacy in the *West*, which all Protestant interpreters of the prophecies agree is the church of Rome, we have seen her, within the same space of time, gradually falling from the summit of

pride and ambition, into an effeminate gratification of every lustful passion, and equally indifferent as to the preservation of her late immense power as of her idolatrous superstition. Tired of her despotism, her frauds, and abominable mysteries, we have seen millions upon millions, an innumerable host of her devotees, in France, Holland, the Netherlands, Germany, Switzerland, Italy, and even in Rome itself, rejecting her doctrines, and forsaking her power ; and thus ceasing to prevent, and actually taken out of "the way" of "the Man of Sin." Yet more ; this same class of mankind have not only been "taken out of the way," in strict verification of the text ; but they have been the introducers of "the Man of Sin," upon the stage of the world ; for deserting the doctrines of the apostacy, they had embraced his horrible and blasphemous tenets even before he came, and since have led him triumphant to all his conquests, and enabled him to plant his banners upon the capital of the apostacy itself. Now if these facts be so notorious that they cannot be denied (as they really are, for they have come to pass as it were in our own sight,) then this is the time for the power typified by "the Man of Sin to be revealed," and for him to perform the impious and dreadful exploits so accurately described and foretold by St. Paul in this chapter, and upon which I have briefly commented in this dissertation.

As to the Eastern or Mohamedan apostacy

(if I read the Apocalypse aright,) it is not, like the Western, to fall by the hands of "*the Man of Sin*," nor before he himself shall fall. These two great events, of the highest importance to the Christian church, are to take place within less time than half a century. But how far this revolutionary monster is to extend its blasphemous principles and destructive power in the mean time, or when it shall please a God of infinite wisdom and goodness to say, "Hitherto shalt thou come and no farther, and here thy proud waves shall be stayed," the apostle does not inform us: however, he explicitly declares, that, on account of its extreme sinfulness and consummate blasphemy, "the Lord shall consume it with the spirit of his mouth, and destroy it with the brightness of his coming."



CHAP. V.

ON THE LITTLE HORN,

As treated of Daniel, in Chap. VII.

DANIEL, one of the most eminent of the Jewish prophets, was born upwards of 600 years before the coming of Christ; or more than 2400 years before the present æra. It pleased a God of infinite wisdom, who sees all things past, present and to come, to reveal to him, in a brief manner, all the most prominent and important events which were to come to pass in the world between this day and the end of time. Daniel committed these to writing in the exact order of their intended accomplishment: and his narrative of them has been preserved for the profitable instruction of future times, both by the Jewish and Christian church.

In this chapter he foretels the rise of the four great empires, under the symbols of *four great beasts*, the Babylonian, Persian, Grecian and Roman. The prophecies relating to the three first have so fully been explained, and the corresponding events so well applied, that it is not my intention to dwell upon any of them, except those that are connected with my present subject; which is "The **LITTLE HORN**," and its prototype. But before I enter upon a particular consideration of it, I shall state some preliminary facts, to which I shall often have occasion to recur, in the course of explain-

ing some of the marks of the *fourth beast*, and its *Little Horn*.

1. It is agreed by ancient as well as modern commentators, that the fourth beast is the type of the Roman state. I shall not, therefore, detain the reader with arguments to prove what is not in dispute, but proceed to remark, that all kingdoms and states have two heads; one in which is vested their *civil* dominion; and in the other, the supreme superintendence of their *religious* rites. Rome, besides her civil power, had her pontifex maximus, or chief high priest. In this light both Daniel and St. John consider the Roman beast.

With regard to the first head, *history* proves, that for a period of more than 2500 years, the civil dominion of Rome, the capital city and seat of the government of the fourth beast, though revolutionary, has never finally and utterly been destroyed, but has continued, as it were, from her rise down to the present times, under kings, consuls, dictators, decemvirs, tribunes, emperors, and popes; and preserved, under all of them, her patricians, senate, and ancient magistracy.

Upon the removal of the residence of the emperor to Constantinople, no change was made in the government, every department being still subject to the supremacy of the emperor. When Odoacer, king of the Heruli, and after him Theodoric, king of the Ostrogoths, conquered Rome, no alteration was even then made in the laws and government. With regard

to the right of sovereignty in the emperor, during the short period of these conquests,, to use a law phrase, it was only *in obeyance*. His right remained, and it was lawful to recover it by force, which was soon after done. When the emperor regained his full power in Rome, it is true, he suppressed her senate, &c. and governed her through his Lieutenant Longinus, exarch of Ravenna, during a short time, with absolute power; but here again, that part of her ancient government can be considered as only *in obeyance*, and neither forfeited nor lost. And therefore, upon the destruction of the eastern empire, and her loss of his protection, she resumed her ancient dominion and government under its wonted distinctions, subject to the western emperors, till Lewis the Pious granted the dominion and sovereignty of Rome to the Pope (then universal bishop), and his successors forever.

From these historical facts it appears, that the dominion, or civil power of Rome, although her territory has been broken to pieces, and divided among many kings and states, has never been absolutely taken away and destroyed. A miraculous longevity of nearly 2600 years (foretold by the prophet, as will hereafter appear), has been her portion, which no city or nation since the deluge, tht Chinese excepted, can boast of.

2. If the civil head or dominion of Rome has had its revolutions; its religious head has not been without them. At first, and during the course of one hundred and seventy years, she

observed the rites and ceremonies of Numa which were free from all manner of idolatry. It was Tarquinius Priscus, who at the expiration of that time introduced the worship of idols. From that period the religion of Rome was Grecian idolatry, and so continued down, even after the birth of Christ, to the reign of Constantine the Great. Being converted to the truths of Christianity, he suppressed the office of Pontifex Maximus, extirpated the heathen augurs and priests, demolished the heathen temples, removed the heathen magistrates, and on their ruins established the Gospel of Christ, not only in Rome, but throughout the empire: and thus, in strict conformity to an express prediction*, one of her heads, her idolatrous "head, was wounded to death."

From the date of this blessed event, which took place about the year 331, down to the year 607, Rome remained Christian, when the Pope having, the year before, obtained a commission of universal bishop, set up the worship of the saints, and of dead men; or, as the same prophet has it,† of "demons, and idols of gold and "silver, of brass and stone, and wood, which "neither can see, nor hear, nor walk." This idolatrous worship was embraced under the influence of the Pope, by all the kings, and princes, and people inhabiting the western territory of Rome, long before, and at the time of the reformation. Thus the old idolatry of Rome was re-

* Rev. xiii. 3.

† Ibid. iv. 20,

vived, and the deadly "wound," which she had received from Constantine the Great, in "one of her heads was healed*" by the new idolatry, established by the Pope in the beginning of the seventh century. But,

3. Agreeably to numerous prophecies besides this of Daniel, the dominions of the other three kingdoms have long since been utterly destroyed. Their capital cities, the seats of their dominion, are no more, and scarcely a trace of their situation remain to show where they once stood; and yet it is a remarkable fact, foretold by the prophet (as we shall see hereafter), that their *religious* heads, their idolatrous *rites*, figuratively called "their lives," remain to this day, and will remain for "a time and a season," and till papal idolatry shall be no more.

Having stated these general facts, I shall proceed to a more particular consideration of the subject. The prophet, after having described the three first beasts, and their mischievous and wicked exploits in the first six verses, and given the general character of the fourth, or Roman beast, in the seventh, he adds, in the latter clause of the verse, "And it was *diverse* from all the beasts before it, and it had *ten horns*."

Ver. 8—"And I considered the horns, and behold there came up among them another "*Little Horn*, before whom there were *three* of "*the first horns* pluckt up by *the roots*: and

* Ibid. xiii. 3.

“ behold in this horn were *eyes* like the eyes of
“ *man*, and a mouth speaking *great things*.”

To strip these two verses of their figurative dress, and give to every descriptive word its literal sense, will require particular consideration. A beast then is a figure to denote a wicked, cruel, and despotic empire, kingdom, or state. The fourth, or Roman beast, we are here told, was to be “diverse” from all the beasts before him: diverse in the constitution of its government from the Babylonian, Persian, and Grecian; and this was certainly the fact. The government of Rome was republican, and has undergone seven different revolutions. It has had kings, consuls, dictators, decemvirs, tribunes, emperors, and popes; but the governments of the other three were despotic and absolute, and being more fixed and permanent, were not so subject to revolutions; therefore the Roman beast was “diverse” from all the beasts before it.

“ And it (the Roman beast) had *ten* horns.” A horn is a member of a beast rising out of his head, by which it protects itself from injury. It is therefore a proper figure for a king, or any other supreme magistrate arising out of a nation, and vested with the power of maintaining and protecting its independence. In this manner the word is explained by the angel, “and the ten horns out of this kingdom are ten kings which are to arise*.” These Horns, or independent

* Verse 24.

states, were to be "in his head," its natural place, and of course subject to the direction and command of its will.

The literal sense of the text then is this, that Rome should have ten kings or independent states, subject to the direction and under the command of one of its heads. But Rome has existed nearly 2600 years, during which time she has had in her civil dominion, or head, the *seven* revolutions already mentioned, and *three* in her ecclesiastical head. She has changed her religion from the rites of Numa to paganism, from paganism to Christianity, and thence to papal idolatry and apostacy; and besides, there has been, within the period of her longevity, a multitude of kings or horns upon the earth. These circumstances, it must be confessed, render it difficult to ascertain the ten kingdoms designated by the *ten* horns, especially as the prophet himself is silent upon this important point, leaving it to the events to unfold the mystery. To them therefore let us apply.

If indeed we search for them in the pagan or Christian state of Rome, we must despair of finding them, because her unvaried policy has been, during those periods, to destroy the civil dominion and independence of every kingdom as she conquered it, and to subjugate the people of it to her civil dominion; and thus being incorporated with it, could not be her horns.

But in her *apostate* and *papal* state, her policy was altogether reversed. She now conceived, and not without reason, that a power and influence

over the understandings and consciences of men would be more subservient and useful to her ambitious designs than a mere authority over their bodies: because in the former instance their obedience would be voluntary and zealous; and in the latter, involuntary and refractory, and only to be secured by unceasing coercion and expence. Besides, the civil power of Rome was become so diminished and weak, as to leave her without hope of increasing her political strength, by the conquest of other nations. Hence we find, that immediately after her religious head was constituted universal Bishop or Pope, he established his idolatry in the heathen pantheon at Rome, in the year 606, and from that æra exerted all his cunning, art, fraud, and false doctrines, to seduce and enslave the understanding and consciences of the kings, who had before conquered, and then possessed, the western part of the territory of the Roman empire, into papal idolatry, and the success was rapid and wonderful! Here then we must look for the "ten horns" among the kingdoms thus converted; and we find,—1. Britain, now Great Britain—2. France, formerly Gaul—3. Spain—4. Portugal—5. Holland, formerly Batavia—6. Germany—7. Switzerland,—8. Prussia—9. Sardinia—10. Naples.

These kingdoms and states have worn, in a peculiar manner, all the prophetic marks of the "ten horns." They have risen out of, and now occupy the western, or third and chief part of the fourth beast, in which Rome, the capital of its dominions, has ever been situated. They have

risen out of its *religious* head, in its papal state, and completely acted the characters of its horns in an implicit obedience to its will; for, from the time of their conversion to papal idolatry, they believed in, and depended on, the wisdom and infallibility of the church of Rome. They looked up to the ruling Pope for his indulgencies and licences to commit crimes, and for pardon for those they had committed without his leave; and also for their release from the pains of purgatory; nay, even for their eternal salvation. In return for these false and imaginary blessings, they have blindly yielded up, at his command, the aid of their civil power, and their wealth, to pamper his ambition; to seduce the church of Christ from the pure word of God, and to destroy those whom he could not seduce. In short, as the horns of a beast is dependent upon its will, they were dependent upon the pleasure of the Pope. They were now his "ten horns," horns of his ecclesiastical head; and in this abject state of captivity some of them have remained to this day, although others cast off the disgraceful yoke at the time of the Reformation.

In applying the "ten horns" to the kingdoms and states before mentioned, I am well aware that I differ from men, the most pious, and most learned of all, that have ever commented upon this prophecy. I have done it with regret, and not without fear of mistake. But the great disagreement in their opinions, with the unstable arguments upon which they are founded, have encouraged me to examine the principles of their seve-

ral theories, and thus to offer to the candid consideration of the reader a new one. It will enable him to judge on which side the truth preponderates, or perhaps, if I am also mistaken, assist him in discovering a better interpretation himself.

After having thus prepared the way, I shall endeavour to convince him of the errors of those truly great men, by a brief state of facts grounded upon solid argument. I observe then, that in the fourth and fifth centuries, the western part of the Roman empire became subject to royal conquerors, who, after some time, happened to amount to *ten* in number; but owing to the uncertainty of such military enterprizes, this number fluctuated; and yet the different commentators I allude to, selecting from history the different periods in which the western empire had been possessed by *ten* kings, have conceived that they were the prototypes of the "ten horns" in the chapter before us. Attending to the exact number only, however they have differed in respect to the kings themselves: never taking it into consideration, that, according to the evident sense of the text, they were not only to rise out of the *head* of the Roman beast, but to belong to *him*, to be subject to his *power* and *influence*, and therefore they have severally fixed upon lists of kings, the very reverse of the prophetic description: kingdoms, which for the most part rose during the Christian state of Rome, and before Papal Rome existed, and had never been converted to her superstition; and therefore could not arise out of her head, nor be *her horns*. They were kingdoms;

in short, some of which had perished before Rome became papal; and others soon after, over which she never had influence.

Having thus bewildered themselves in searching for the prototypes of the "ten horns," where they were not to be found, and taken for granted, that no wicked power was to rise in the world except the Pope, they have constituted the prototype of the Little Horn, and believed they had found the *ten* horns among his proselyted kings. But passing over the opinions of Mr. Mede, Sir Isaac Newton, and others, which Bishop Newton has clearly proved to be erroneous, let us examine that to which he has given his sanction.

The bishop begins his scheme with asserting, that the exarchate of Ravenna is one of the three *horns* which were "pluckt up by the roots" by the Pope, the "Little Horn." To support this assertion, he rests upon the following facts, briefly extracted from his scheme. The exarchate of Ravenna, he says "revolted at the instigation of "the Pope, from the Greek emperor. Aistulphus, king of the Lombards, who thought of "making himself master of Italy, seized upon "the exarchate. The Pope applied for help to "Pipin, king of France, who came with an army into Italy, besieged the Lombards in Pavia, "and forced them to surrender the exarchate, and "other territories, which, at the *solicitation* of the "Pope, were given to St. Peter and his successors. Pope Zachary had acknowledged Pipin, usurper of the crown of France, as lawful "sovereign; and now Pipin in his turn bestowed

"a principality, which was another's property, upon Pope Stephen II. the successor of Zachary."

Such are the premises whence the bishop draws the two-fold conclusion, that the *Pope* is the "Little Horn," and the exarchate of Ravenna one of the "three horns pluckt up by the roots" by the Pope. Is it not strange, that a man so pious and so learned should adduce so many facts and circumstances to establish a particular theory, all of which prove the very reverse? If Aistulphus seized upon the exarchate, and deprived the Greek emperor of his dominions over it, it was he that "pluckt it up by the roots," and not the Pope; and this conquest was in the year 753, after which the Greek emperor never had dominion over it. When Pipin came into Italy with an army in the year 755, and conquered Ravenna, it was no longer subject to the exarch, but to Aistulphus; and therefore, if it were so before, it could not, after it was conquered by the Lombards, be "a horn," or an independent kingdom, according to the bishop's own definition, supported by the explanation of the angel, who tells the prophet "the ten horns are ten kings or kingdoms."

But how extremely imperfect will this scheme appear when it is considered, that, from the bishop's own account, neither the exarch of Ravenna nor the Pope himself, at the time Ravenna was subdued by Aistulphus, possessed any one mark or quality of a "horn." As to the exarchate, he tells us, it of right belonged to the Greek empe-

rors, and was the capital of their dominions in Italy. It was then only a subordinate principality, consequently was not an independent kingdom, or "horn." After the conquest by the Lombards it became a province of Lombardy, and therefore could not be one of the three "horns," when conquered by Pipin.

As to the Pope, he was at this time only a simple bishop, and subject in temporal and civil matters, to the senate and people of Rome, who had revolted from the eastern empire some time before; and therefore he had no mark of a "horn." And when Pipin took Ravenna from Aistulphus, he, and not the Pope, became possessed, in right of conquest, both of the civil dominion and ecclesiastical power over it. The latter he gave "to St. Peter and his successors." But surely this did not transfer his *civil* dominion to the Pope; it was in this nature only a donation of his ecclesiastical authority, as head of the church. The bishop himself confesses that the Pope did not become a "horn" till he became a temporal prince. Besides, after this transfer of ecclesiastical authority to St. Peter, the bishop acknowledges that the Pope held even "the duchy of Rome, and his other territory, under the king of France;" so that not being even yet a "horn," he could not be the king who was to subdue the three kings. But suppose he had been a "horn;" yet the bishop confesses that it was Pipin who *forced* the Lombards to surrender the exarchate, and that the Pope obtained it not by force, but by "*solicitation*;" and therefore Pipin must be

the "Little Horn" that pluckt up the exarchate "by the roots," and not the Pope.*.

The second of the three horns in this scheme, the bishop conceives, is "the kingdom of the Lombards," which, he says, "had often been troublesome to the Pope : and now Desiderius, king of the Lombards, invaded the territories of Pope Adrian I. so that the Pope was *obliged* to have recourse *again* to the king of France, and earnestly invited Charles the Great, the son and successor of Pipin, to come into Italy to his assistance. He came accordingly with a great army, being ambitious also himself of enlarging his dominions in Italy, and conquered the Lombards, and *put an end to their kingdom*, and gave great *part* of it to the Pope." He not only confirmed the former "*donations* of his father (meaning the exarchate of Ravenna,) but also made an addition of other countries to them." Here the bishop himself confesses it was Charles king of France that *conquered the Lombards*, and *put an end to their kingdom* ; or, in the words of the text, subdued and "pluckt it up by the roots;" and that the Pope received it as a *donation* from Charles. But what did he receive ? Not the civil principality of it, but only the pontificate;

* Platina, in his "Lives of the Popes, p. 140, cited by the bishop when treating of this conquest, says, "and so the name of the exarchate, which had continued from the time of Narses to the taking of Ravenna by Aistulphus, one hundred and seventy years, was *extinguished*."

for Charles reserved the civil dominion to himself, permitting not the Pope, but the senate and people to exercise it *under him*. Yet strange to tell, the bishop adduces these very facts to prove what they flatly contradict; namely, that the Pope was now "the Little Horn" that conquered or "pluckt up" the kingdom of the Lombards "by the roots," and that Lombardy is one of the "*three horns*."

But what is still more strange in the scheme of this great man is, that the Pope is not only the "Little Horn, before whom the three horns fell," but he is one of the three horns himself. Thus the Pope is "to pluck up *himself* by the roots," aye, and *before* himself too; an absurdity surely too gross for the spirit of truth to commit. However, let us examine the facts upon which this construction is formed. We shall take a brief account of them from the bishop himself.

"The state of Rome," says he, "though "subject to the Popes in *spiritual* things was "yet, in things *temporal*, governed by the "senate and people*, who, after their defection from the eastern emperors, still retained "many of their old privileges, and elected "both the western emperors, and the Pope†.

* This was at the time and indeed after the exarchate of Ravenna had been subdued by Aistulphus, and after the conquest of it by Pipin, so that the Pope was not a civil power, or a horn,

† The reader will here note, that the Pope possessed only the ecclesiastical power, and that the temporal or civil power rested in the senate and the people; and therefore he was not a horn, or an independent civil power, and of course could not be either the "Little Horn," or one of the three horns.

“ After Charles the Great had overthrown the
 “ kingdoms of the Lombards, he came again
 “ to Rome, and settled the affairs of Italy, and
 “ PERMITTED the Pope to *hold under him* the
 “ *duchy of Rome* (the civil dominion,) and
 “ other territories,” the exarchate itself included. The bishop then proceeds to tell us, that three different conspiracies broke out into open rebellion against the Pope, thus holding his power under the kings of France ; and that these rebellions were suppressed by the *power* of France. He next informs us, that “ the
 “ Emperor Lewis the Pious (the western emperor and king of France,) the son and successor of Charles the Great, at the request of
 “ Pope Paschal, *confirmed the donations* which
 “ his father and grandfather had made to the
 “ *see of Rome* ;” not as they had before been held at the pleasure of the king, or emperor, but, “ *ut in suo detineant jure principatu atque ditione*,” to hold it in his own right, principality and dominion : and that in this confirmation (which was in the beginning of the ninth century, anno 814) was included all the territory of the Pope, and even the duchy of Rome itself. Now what is there in this scheme, should we suppose that the Exarchate, Lombardy, and Rome, are the three horns, to shew that the Pope is the “ Little Horn ?” Nothing ; but every thing to prove the contrary : For,

1. It is agreed, that the “ horns” are types of independent kingdoms or states ; and it appears in this scheme, that the Pope was not an

independent *civil power*, at the time either of the conquest of Ravenna or Lombardy, or of the suppression of the different rebellions at Rome, but held his temporal dominion of the kings of France; and therefore cannot be the "horn," or any of the three horns, which were to be subdued "by, or before it."

2. The "Little Horn" is to come up out of and after the "ten horns," and to "pluck up by the roots three of them." Should we agree that the exarchate, the kingdom of the Lombards, and the state of Rome, are the *three horns*: yet it is confessed by the bishop, that these horns were "pluckt up by the roots" by the king of the Lombards, or the king of France and not by the Pope; thus proving that either the Lombards or France is the "Little Horn."

3. The "ten horns" are to rise first*, according to the text; and the "Little Horn" is to come up "*among*" them, and "*after them†*," and he is to "pluck up by the roots," or subdue "*three*" of them‡. Now, the Pope received his ecclesiastical power from the Emperor Phocas, in the year 606, but he did not become a temporal, *independent* power, or a *horn*, until the year 814, when Lewis, the pious king of France, conferred it on him; and this was long after Aistulphus, Pipin, and Charles the Great, had *subdued* and destroyed the exarchate of Ravenna, the kingdom of the Lombards, and the senate of Rome.

* Ver. 8.

† Ver. 24.

‡ Ibid.

Hence this scheme is pregnant with the following palpable errors. The Pope is made the prototype of one of the *ten* horns, of one of the *three* horns, and even of the *Little Horn*; before he became an independent prince, or had arrived at the state of any horn at all. In the next place he is the *Little Horn* *plucking up three* horns, which had before been destroyed, and never existed after he became a horn; and he is moreover the *Little Horn*, subduing the "three horns," which the scheme asserts were *not* subdued by *him*, but by Aistulphus, and the kings of France. Notwithstanding this, Bishop Newton concludes his mistaken scheme by saying, "These (the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome,) as we conceive, were the *three horns*, three of the *first* horns, which *fell* before the *Little Horn*:" and to confirm these errors, he adds, "and the Pope hath in a manner pointed himself out for the person, by wearing the *tripple crown*;" forgetting, that for as solid a reason the king of Great Britain (as his title then stood,) or the emperor of Germany might have been honored with the like extraordinary title; the former as king of Great Britain, France, and Ireland; the latter as emperor of Germany, and king of Austria and Bohemia.

I could dwell upon many other instances, in which the bishop and other learned commentators, have *tortured* the types of the "*Little Horn*" into meanings they will not

bear, for the sake of depressing the papal idolatry, and promoting the reformation. But neither of those purposes required SUCH AIDS.—The destruction of the one, and the establishment of the other, were decreed by infinite wisdom, and the Disposer of all things would have brought them to pass in *his* own time, without any human assistance.

The errors of former commentators thus removed out of my path, I will proceed to the task I have undertaken, which is to find out the Power foretold under the type of the Little Horn. A task, in the performance of which I shall endeavour to adhere constantly to the following truths, of which I am firmly convinced, that “*prophecy* came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost*.” and consequently that its descriptive references to future events are essentially true, accurately perfect ; and, whether figurative or literal, are, when rightly understood, unequivocal and perspicuous : and farther, that if any one of its descriptive signs or marks does not tend to describe an event, or if any two of them are inconsistent with each other, or if all of them do not accord in perfect unison, in pointing out the principal character of the object we may have in view as the particular object foretold, any application in such a case must be erroneous. Pursuing this track then, both in the

* 2 Peter, i. 21.

interpretation and application of the signs to their proper events, let us hear the prophet.

He describes the power we are in search of, by the figurative name of a "LITTLE HORN." Now in what respects are we to consider this power as *little*? It cannot be with regard to territory, and number of subjects, nor to its strength and *power*; because this sense of the word would *directly* be inconsistent with those of all the other marks; and as I have just observed, every mark relating to the same great event must harmonize. But the other marks represent it to be so *strong* and *powerful* as that his *look* was more *stout* than his fellows*. He is to "*make war* with the saints, and to *prevail* against them†." He shall "*speak great words* against the Most High‡; and "he is to *subdue*, and pluck up by the roots, "three of the first horns," or independent states.

It cannot, then, be *little* in respect to strength and *power*; but he is, in the sense of the prophet, as I humbly apprehend, "*little*," and of no weight, in the scale of *virtue* and *religion*; and of little or no account in the sight and estimation of *God*. He is "*little*," and *worthless*, because he is to *exceed* in *wickedness*, all before him. In this sense the word is used in many passages of Scripture, such as the following: "And Samuel said, When thou wast *little* in thine own sight, was thou not made

* Ver. 20.

† Ver. 21.

‡ Ver. 25.

“the head of the tribes of Judah*?” “Now, therefore, our God; let not all the trouble seem *little* to thee, &c.†” “Behold, he taketh up the isles as a very *little* thing‡.” “But thou Bethlehem Ephratah, though thou be *little* among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel§.” Moreover, his power, however great for a time, is *little*, because it is to continue but a *little* time when compared with other prophetic periods; and it is *little* indeed when compared with the power of Christ, who, according to St. Paul, “shall consume it with the *spirit* of his mouth, and destroy it with the *brightness* of his coming||.” With this sense of the word *little*, all its other tropes, as we shall presently find, are in perfect agreement, and therefore we may conclude it is the true literal sense.

Let me then ask, where shall we find a Power, which so perfectly answers to this explanation of the “Little Horn;” a power so *worthless*, so wicked and abandoned, so lost to all that is virtuous and good, so *avowedly* impious in *principle*, and of course so *little* in the sight and so low in the favour of God, as the *revolutionary* power of France?

From this descriptive name, the prophet proceeds to the *particular marks* of the “Little Horn.” The first is, that it shall “come up

* I Sam. xv. 17.

† Nehem. ix. 32.

‡ Isaiah, xl. 15.

§ Micah, v. 2.

|| 2 Thes. ii. 8. See comment upon the “Man of Sin.”

among and *after* the ten horns." The French republic is exactly in this predicament, having come up *among*, and *after* the rise and establishment of the ten kingdoms before mentioned; and which were before and at the time of the reformation, ten independent states or horns, in respect to their temporal dominion, or civil heads, though subject to the superstitious domination and influence of the ecclesiastical head of Rome.

A second mark of this horn is, that it shall be **diverse* from the first ten horns. Some commentators have thought this diversity was to consist in the form of its government; but in the Greek and Arabic versions it is translated thus: "He shall exceed in wickedness all before him." Take the mark in either sense, it is strictly applicable to revolutionary France. The constitutions of all the other ten states were founded on the principles of reason, justice, morality, and religion; and calculated to promote the order and peace of their respective societies. But all the constitutions of the revolutionary government of France have been established on the principles of injustice, immorality, impiety, and atheism; and purposely contrived to foment a spirit of disorder, insurrection, anarchy, and wild tumult, not only in that particular society, but throughout the world. The constitutions of the other ten states were calculated for duration, and not liable to

sudden and violent changes ; but the republican despotism of France was expressly calculated for change, is in its very nature revolutionary, and has undergone a variety of revolutions in the course of a few years. Indeed, it is so "diverse" from those of the other states, that it may be called a government *per se*, neither resembling the other states, nor any thing else "either in the heavens above, or in the earth beneath, or in the waters under the earth."

If we take the Greek and Arabic versions of the text, according to the practice of the ancient fathers of the church, "that he shall exceed in wickedness all before him," the mark is singularly descriptive of the revolutionary state of France. For the government of the ten horns, or states, before mentioned, and indeed of all other governments whatever, have intentionally been founded on a belief in God, and future rewards and punishments. But the revolutionary government of France has cunningly been devised, and purposely established, on the unrestrained liberty of the human will, and the dark, mystical, but most mischievous equality of man ; on a blasphemous and ruinous atheism, that sum total of all unrighteousness and sin, united in one all-destructive focus ; namely, the impious denial of the existence of a God, and his providence over the world.

Another mark of the "Little Horn" is, "and behold in this horn were eyes like the eyes of a man." This mark, Bishop New-

ton (being resolved to apply every mark of this horn to the Pope,) says, "denotes his cunning, foresight and policy." But how the eyes of a man can properly be taken for "cunning and foresight," I am at a loss to conceive.— They will answer equally well for stupidity, or shortsightedness; and therefore can be no mark to distinguish the Power we are treating of. But an eye is often used in the Scripture as symbol for the *mind**. It is put for the *infinite* mind, the perfect knowledge of God: and for the *spiritual mind* of man in his regenerated state by the word and grace of God†. But neither of these senses could be in the contemplation of the prophet. He was describing a very depraved and wicked Power, and therefore he must have intended to compare its *eyes*, meaning its public mind and general conduct, to those of a man in his fallen degenerate, and corrupted condition; in which his eyes, or mind, being prone to evil, are constantly in pursuit of it, and see not the peace and ineffable felicity attending on faith and obedience to the God of heaven; or as Christ himself expresses it, "having eyes that see not†" the will of God.

Such are the "eyes," or the mind, of man in his fallen, ruined, and wretched state, as the Hebrew word *Enosh*, or man, denotes: but when regenerated by the grace of God, he

* Acts xxvi. 18. xxviii. 17. † Prov. xv. 3. Heb. iv. 13.

† St. Matt. viii. 18.

becomes a new creature ; having new eyes, a new mind, seeing, following after, and obeying the righteous will and truths of God. His eyes are no longer *the eyes of "a man,"* but the eyes of a son, or child of God ; and therefore men of this description are, in many parts of Scripture, called the "children of God*." In the former, and not in the latter sense, we must consider "the eyes like the eyes of a man." Taken in this sense, this mark perfectly coincides with that of the preceding one, and is clearly descriptive of revolutionary France ; the most wicked and sinful of all states that has ever appeared upon earth.

A fourth mark of the "Little Horn" is, "he had a mouth that spake great things." This mark protestant commentators also refer to the Pope. Nor will it be denied, that he hath spoken "great things." He has pretended to have a right to excommunicate even kings ; to pardon sin, and to infallibility of judgment upon earth. But the greatness of this language is considerably lessened by his solemn avowal, that he derives those rights, and all his boasted wisdom, immediately from St. Peter, and through him from God ; and this renders any application of the text to him doubtful at least, if not clearly improper.

But when we shall have weighed the "great things," which have been spoken by the revolutionary government of France, every doubt

* St. Luke, xx. 36. Rom. viii. 16, &c.

will vanish ; and the " great things " spoken by the Pope will become veiled from the sight, by the infinitely greater things spoken by this government. For she has *sworn hatred and vengeance* against all the *kings and states upon earth* ; declared she will place all men upon an *equality*, in regard to human rights ; give them liberty of action, unrestrained by any law, make them sovereigns above all law, enable them to govern themselves by their own free suffrages, emancipated from the oppression of kings ; and moreover, that she will fraternize, that is, compel mankind to embrace her athiestical " liberty and equality." She has declared her power even to create gods, and has created them, and ordered them to be worshipped, in impious defiance of " the God of heaven ! " Such are the imperious " great swelling words of vanity *," and vain-glorious promises of France, to be found in her revolutionary codes, and other acts of government ! The reader has now the " great words " of both Powers before him, and I leave him to apply the true meaning of the mark either to the Pope or to France, as his best reason and judgment shall direct.

A fifth mark of this horn is, " his look was more stout than his fellows." The " look " is here put for the appearance, or show of power, and even for the Power itself. The text will then run in its literal sense, " his power was more stout and strong than his fellows," viz. the other

* 2 Pet. ii. 18. Jude, ver. 16,

ten states among which he arose. Here it is observable, that neither this part of the character, nor any thing like it, can be applied to the Pope. From the time he became a horn, he has been a weak temporal prince, who knowing his own absolute want of power, has ever taken care to keep out of martial broils. His weapons at home were his inquisitions; and abroad his craft and policy; and where these did not succeed, he had recourse to excommunications, and curses; and when even these failed, he incited the subjects of other states to rebellion. Indeed, his history will prove that he neither was, nor pretended to be, a warlike prince, but depended upon his briberies, his secret arts and machinations, for the support of his ambition and grandeur. Such an impotent character as this cannot, surely, answer to the mark of "stout (or brave) beyond his fellows." But it seems impossible to take only a slight view of the late and present state of Europe, without seeing a literal and accurate verification of the text, in the military conduct and victories of France. Which of the *ten* states before mentioned is it, that she has not made to tremble in its turn? Which of them, whose territory she has not invaded? How many of them are they whose territory, or some considerable portion of it, has she not also conquered, and yet retains, in despite of them all? Surely this, if any thing can be so interpreted, is being "more stout than his fellows."

A sixth mark of this horn is, "and he shall speak GREAT WORDS against the MOST HIGH."

The language of a man is, we know, composed of words; the language of a horn, or civil society, of its laws, decrees, and public acts. The words of this horn, we here read, are not only to be "*great*," but "*against*," that is, strictly adverse, and in direct opposition to the MOST HIGH GOD. What then can the sense of this mark be, but a positive and unequivocal denial of the *existence* of that God? The words clearly convey this idea,¹ and no other: and yet commentators assign this mark also to the Pope. But where are his canons and decrees, by which he assumes titles and powers that either expressly, or by implication, can be tortured into such horrible and extreme blasphemy? Besides, as I have had occasion to mention before, all his titles and powers, as he asserts, are derived from God, which is so far from speaking "*great words against*," or being a denial of, that it is an ample confession of the existence of God.

But if we will again cast our eyes towards France, we shall find several codes of the revolutionary government, and other public documents, contrived for the evident purpose of proving the following blasphemous falsehoods, viz. that man is not in a *probationary* state, and an *accountable* creature; that he is *before* and *above* all law; that he possesses a right, or *liberty*, of action, with regard to any law of any God, provided he does not *injure another*; that there are *no rewards* and *punishments* in any *future* state, because that death is only an

eternal sleep. All these are positions evidently destructive of the essential attributes of the infinite power, wisdom, truth, justice, and mercy, and even of the being of God : and what is still more horrible to repeat, it is a well known truth, that the Convention, the supreme power of France, with the atheistical archbishop of Paris, and attended by an innumerable host, in pursuance of those shocking principles, went in grand procession to the church of St. Genevieve, and there impiously and contemptuously erased the name of "the Most High" from its walls ; abjured him and his blessed Son ; created an image, which they named after their atheistical *liberty* ; then deified it, burned incense upon its altar, and prostrated their bodies before, and worshipped it. Here the actions, as well as the " words," of the government are, in the prophet's sense, " great," as pointed with gigantic effrontery, and proud boasting against "the Most High." Certainly then, the Convention is exclusively characteristic as the true prototype of the " Little Horn ;" there never having been a civilized, if ever there was a barbarian society, upon earth, that did not hold out to the people a future state of rewards and punishments, and the superintending providence of one Supreme God.

A seventh mark of the " Little Horn" is, and he shall *make war with the saints, and prevail against them*, or, as the angel explains it, " and he shall wear out the saints of the Most

High." Of this mark commentators have been rather shy, although, in my opinion, its a very important one ; because it is introductory and ultimately connected with two others of great moment, in the history of this horn : it is to "*wear out*, the saints of the MOST HIGH." To *wear out* is to destroy a thing, by rendering it useless for the purpose it was designed. To "*make war and prevail over*" a nation is to destroy it, and are words of the same import: and the "saints" are those who profess steadily to believe in the word of God. To answer then to this mark, the Power denoted by it must prosecute a plan to subvert, and must prevail over, and "*wear out*" the professors of the word of God, and abolish, or render that word of no use, within the circle of its jurisdiction.

Now is there a person acquainted with the policy and measures of the French government, who cannot see this mark strictly fulfilled ? It began hostilities against the professors of Christianity and the word of God, by disseminating the horrid principles of atheism, not only throughout France, but Europe. These, and other truly diabolical measures, which have already been minutely described, such as the most shameful indignity offered to the Bible, and the banishment and murder of the priests, so effectually "*prevailed over*" and "*wore out* the saints," or professors of Christianity, as scarcely to leave a person in France who dared to avow his faith ; so utterly did this opposi-

tion and persecution abolish all manner of worship of the true God. It follows, that if the "saints," who believe in and propagate the Gospel of Christ be destroyed, so must the Gospel itself.

An eighth mark of the same power, or horn, is, "and shall think to change times and laws," and to do it for ever, but he shall be mistaken; "for the judgment shall sit, and they (the "saints) shall take away his dominion, to consume and destroy it unto the end;" and then the new change shall be abrogated, and the old Christian times and laws be again restored. This, I humbly conceive, from the context of the two verses, is the true sense of this mark: a mark, which has also been made to refer to the Pope, but with no propriety whatever. The Pope has followed and observed the days and times of the old Christian calendar; but in no instance, that I recollect, has he "changed," or abolished, one, and appointed another in its stead; which is the true meaning of the text. He has, indeed, *added* to them days of fasts and feasts, to celebrate and pay homage to his new saints; but certainly an addition to any thing, of something of the same nature, is no change of it, as I have before observed, for something else. But in strict conformity to the literal sense of the text the French government has actually abolished the old Christian calendar, and substituted a new one, to answer its atheistical scheme. In this new calendar it has "changed" the years,

the months, the weeks, the days, and even abolished the ancient sabbath, and changed it for a decade; not indeed for the established purpose of worshipping the true God, but that all recollection, nay idea, of the homage due to him, may in time be blotted out from the mind of man for ever.

As to the "laws," referred to in the text, we cannot suppose them the *political* laws of any state, or the laws of man; because these laws are in their nature changeable, and are frequently changed; and therefore any allusion to a change in them would not be a distinctive mark of any kingdom. We must then conclude, that the prophet refers to the laws of *God*, and which may be considered of two kinds. 1. Of that law of nature, of reason, and conscience, which the infinite and incomprehensible wisdom of God has implanted in the heart of his intelligent creature man, and of instinct in the nature of all his other creatures. It is that law, which the truly wise among the ancient philosophers, who regulated their moral conduct by its impulses, defined "*Lex vitæ regula, præcipiens quæ sunt sequenda, et quæ fugienda;*" Law, "that rule of life which teaches us what we ought to follow, and what to avoid." It is that law, which, as originally planted in the hearts of men, St. Augustine defines by "*impressio divini luminis,*" an "impression of divine light;" distinguishing good from evil, and instructing us which to practise: or, as St. Paul calls it,* "that grace of

* Titus, ii. 11.

"God that bringeth salvation, and which he declares hath appeared unto all men;" or, as he again declares, that * "the manifestation of the spirit (of God) is given unto every man, to profit withal." If "given unto *every* man," it must be given to the Jew and Gentile, to the Turk and the Christian, to the untutored African and American.

There is another law, to which the text refers, as it speaks of laws in the plural number. This law, I apprehend, is that by which God has been pleased to explain what was before implied in the first law; to unfold his abundant and everlasting love to mankind; to point out the ways of his merciful providence over them; to teach them the reasonableness as well as the necessity of their gratitude and obedience, in return for his unceasing benefits and blessings; to offer them terms of redemption and salvation from their fallen and miserable state; and to mark out their various relative duties to the Author and Preserver of their being, as well as to their fellow-creatures; laws, I mean, delivered to man through his eternal Son, and recorded in those two divine codes of his supreme will, the Old and New Testaments.

Such are the "laws," the text informs us, the Little Horn "shall think to change;" and this change has been made by the revolutionary power of France. At one stroke, as it were, it has abrogated all these divine principles, by abjuring

* 1 Cor. xii. 7.

and declaring that there "is no God." For, if there be no God, these laws must have been frauds and forgeries imposed upon mankind from the beginning of the world, and of no validity. Nor have they stopped at this general change, but have annulled every religious obligation, and every relation and reciprocal duty, and bond of union in society. In short, by the laws of God, the liberty of man is established upon the wisest and justest grounds, being restrained by the right use of reason, the moral principle, and the revealed word of God. Whereas the republic of France has subverted these laws, by sanctioning the most base and even beastly vices. The "laws" of the Christian religion breathe nothing but "PEACE ON EARTH, GOOD WILL TO MEN;" but those of the Republic are founded on the most delusive frauds, lies, and extreme blasphemy, and lead directly to curse the world with tumult and anarchy. Such are the "times and laws," which the prophet had foretold near 2600 years ago, *should* be changed by the "Little Horn," and such the "change" which the government of France, and no other Power whatever, *has* made, in and of them, within the last ten years.

A ninth mark of the Little Horn is, "and they (the saints) shall be given into his hands, until a *time*, and *times*, and the *dividing of time*." This three-fold division means, as I humbly apprehend, only *three years* and an *half*. But as in this interpretation I differ widely from former commentators, who have extended the term to

1260 years, I shall submit to the candid consideration of the reader my reasons in support of my own opinion; and then take some notice of the grounds upon which they have built a different interpretation.

It was the custom of the ancients, to calculate time by the revolution of the heavenly bodies. In twenty-four hours they found that the earth revolved on its own axis: this space they called a *time*, and this *time*, a *day*. In twenty-eight days the moon revolved round the earth, and this they also called a *time*; and to distinguish it from the lesser portion of a day, gave it the name of a *month*. The moon, during her revolution, they perceived put on different phases, or appearances, every *seven* days, and this space they also called a *time*, and named it a *week*; and in 360 days, according to their account, the earth revolved in its own orbit round the sun, and this space they also called a *time*, or a year.

The prophet here then describes the period in which the saints were to be "worn out, and given "into the hands of the Little Horn," by a "*time*, "*times*, and the *dividing of time*." Now a day, a week, a month, and a year, being equally a *time*, this description of the period may be construed to mean three days and an half, three weeks and an half, three months and an half, or three years and an half; and the prophet has not given us, in this chapter, the least intimation to which of those *times* he alludes, but leaves it altogether mysterious; as is often the case in the prophecies, until *the event should come to explain it*. Here

then is a choice of difficulties. Let us see, however, whether in another place, he will not enable us to surmount them.

In his interpretation of Nebuchadnezzar's dream, when foretelling the period of the king's insanity, he also makes use of the word *times*; and therefore we may conclude that his meaning is the same in both instances. * "They shall drive thee from men, and they shall make thee to eat grass as oxen, and *seven times* shall pass over thee, till thou know that THE MOST HIGH ruleth in the kingdom of men." Here by the words "seven times," the prophet evidently means a short period: for he is describing the space of time during which the king should remain insane; and, upon the expiration of which, he should be restored to his kingdom and former grandeur. These "seven times" are agreed to be *seven years*; and if so, then "*a time*," is one year, "*times*," are two years, and "the *dividing of time*," half a year: and, consequently, these being added together, must make *three years and an half*. This is no forced construction; it is acknowledged by the ancient fathers, and even by the commentators, from whose opinion I am differing. If then I am right in this interpretation, the saints were to be "worn out, and given to the Little Horn," only **THREE YEARS** and **an HALF**.

But although they agree that "*a time, times, and the dividing of time*," is *three years*.

* Chap. iv. 25.

and an *half*, yet that source of innumerable errors in the interpretation of the prophecies; a too great eagerness to apply every thing wicked to the *Pope*, has led them to reduce the three years and an half into months, the months into days; and finding there are 1260 days in three and an half of Jewish years, and then taking each day for a year, they have fixed upon 1260 years, as the period during which the saints were to be "worn out" by the Pope; *merely* because that period is fixed upon in the prophecies for the continuance of the power of the church of Rome, and for its depression of the Church of Christ, I say *merely*, because I cannot find any thing in this chapter, nor in any other part of the prophecies, that countenances this interpretation.

We are told, indeed, that the "beast of the sea," which all protestant commentators agree is the great type of the church of Rome, was to "continue forty and two months*;" that the *same* Power symbolized in "the court which is without the temple, and given to the Gentiles, was to tread the holy city (or saints and true believers in the revealed word of God) under foot forty and two months†;" and that the "two witnesses of God," (or the true believers in his holy word, revealed in the *two* TESTAMENTS,) were to prophecy 1260 years "in sackcloth," or in a state of depression.‡ And there is no doubt, but that these numbers refer to the same period of the dura-

* Rev. xiii. 5.

† Chap. xi. 2.

‡ Ibid. 3.

tion of the *papal* power, and the depression of the true church. But I can no where find the least intimation in Scripture, that the "saints of the Most High should be *worn out*," or utterly destroyed, during so long a period ; nor that the figurative expression of "a time, times, and the dividing of time," refers to the Pope ; nor that he was to "wear out," or *entirely* to destroy the saints. I grant it is said, that he "shall have power to make *war* upon the *saints* " and to overcome them, and lead them into "*captivity**" and this he already has done, during a space of almost 1260 years. But, surely, there is an evident difference between "*evercoming* and carrying a people into captivity, and *utterly* destroying, or wearing "them out." Besides, it is expressly foretold by the prophet, that "God will give power "unto the two witnesses, and they shall *prophecy* one thousand two hundred and three-score days (or years) in sackcloth ;" and this during the continuance of the power of the Pope, and his depression of the Saints and church of Christ. Now if they were to be "*worn out*," or utterly destroyed, during this long period, they could not "*prophecy*," even "*in sackcloth*." And thus, by putting this construction upon the words, "a time, times, and the dividing of time," commentators have involved the two greatest of the prophets in a manifest contradiction to each other ; for it

* Rev. xiii. 7.

makes Daniel say, that the saints shall be "worn out," and *destroyed*: and St. John, that they shall *not* be destroyed, but be carried into captivity, and prophecy "in sack-cloth," during the same period. Can both these propositions be true?

But to place this injudicious construction in its true light, they agree, that "a time" is a prophetic year, and of course, that seven times are seven years. Now let us suppose, for a moment, that these seven years are *prophetic* years, as they have supposed the three years and an half; for they have nothing but supposition to found their interpretations upon; and then let us reduce these seven years into months as they have reduced the three years and an half, and the months into days, and then take each day for a year, and we shall extend the period of Nebuchadnezzar's insanity, from the time it must have commenced, and which took place upwards of 500 years before Christ, to 2520 years, and even beyond the age we live in.

The reader, I trust, now perceives that the mark of "a time, times, and the dividing of time," was not intended by the prophet to refer to a period of 1260 years, nor in any respect to the church of Rome; and, consequently, that it must refer to some other power. Let us then endeavour to find out the true prototype of this mark from the event itself, the most certain clue to the truth of prophecy. It is certainly a mark of a determinate period,

during which some wicked power shall "wear out the saints, or utterly abolish the christian religion : and we have, as I have before shewn, seen the saints or the professors of Christianity, and every trace of the Gospel of Christ, "worn out," and utterly abolished *in France*. How long this abolition was to continue, I humbly apprehend, the prophet informs us by the prophetic numbers of "*a time, times, and the dividing of time.*" Taking then certain late events, which have come to pass in France, as my guide, I am led to interpret these numbers into *three years and an half*; a construction, not only justified by the text, but clearly supported by the events. For if we date the beginning of this period at the time of the last dreadful decree for the exile of the clergy, and its murderous executions, and its end at the time of the decree granting to the Christians who remained in France, and had, through the mercies of God been wonderfully preserved, a free toleration of their religion, we shall find it "*a time, times, and the dividing of time,*" or exactly *three years and an half*.—The decree for the exile of the clergy passed the 26th of August 1792, but the murderous execution of it was not finished until the latter end of the following month. From that time no person in France dared to mention the name of God, or of his blessed Son Jesus Christ, but with disrespect and contempt; or, if he did, he was scorned and insulted, and put to death as a fanatic. This is, therefore, a proper epoch

from whence to date the giving up "the saints into the hands of *the Little Horn*," or the then horrible government of France, whose power was then styled "the reign of terror and of death."

As to the end of this prophetic period, the event is equally demonstrative of it. For from the end of September 1792, when the clergy were imprisoned and massacred (for they were not permitted even to go into exile,) the distressing state of the Christians in France surpasses description. Death, the most horrible, was continually staring them in the face. The guillotine, the cannon, musket, and national baths, were in constant exercise; and the minds of every man, woman, and child, professing Christianity, were smitten with the dread of immediate death. In this dreadful state (a state in which, according to the literal sense of the text, they were "given into the hand" of the French government) they remained until the latter end of March 1796, when, glutted with Christian blood, the atheistical demagogues passed a decree, granting a full toleration of all kinds of religion, which virtually repealed all the decrees against fanatics, and delivered the Christians out of their hands. Now if we calculate the time between the latter end of September 1792, and the latter end of March 1796, we shall find it, in the language of prophecy, "*a time, times, and a dividing of time*," which, when interpreted, is exactly a period of *three years and an half*.—

Thus taking the events as a clue, and comparing them with the text, we have unraveled its mystical meaning, and arrived at the truth.

There is an eighth, and not the least important, mark of the Little Horn, which remains to be considered. "There were to be three of the first horns pluckt up by the roots before him," or, as the angel explains it, "he shall subdue three kings." Here kings mean any states, be the forms of their government whatever they may; and I have before shewn in my humble opinion, that the ten horns, or states, are *Great Britain, France, Holland, Germany, Prussia, Switzerland, Spain, Portugal Sardinia, and Naples*. Now the ten horns, were to rise out of the head of the fourth beast, which all commentators agree is the western, or the Roman empire, in its papal state; and the states I have just mentioned have risen out of, and do now occupy the territory of that empire. The "Little Horn" was to "rise after the ten horns." The revolutionary republic of France has "risen after" the ten states. Again, the "Little Horn" was to come up "among" the ten horns. The republic of France has come up "among" the ten kingdoms and states, and even out of one of them, the kingdom of France. The "Little Horn" was to pluck up by the roots, or subdue, "three of the first horns." The republic has plucked up by the roots, and utterly subdued three of the first states, namely, the *kingdom of France, the Stadholderate of Holland,*

and the *Helvetic Union*, or Swiss confederacy. It has also reduced the power of the Pope, and, indeed given it a *deadly wound*, from which it can never recover its former power and influence ; but it has not as yet " plucked it up by the roots." He yet lives, and possesses a sprig of his former influence ; and besides, as he is the Roman beast, out of whose head the horns were to rise, any reference to him, as one of the three horns, would be improper. Thus we find that, upon a candid and minute investigation of *all* the marks of the " Little Horn," they are no by means characteristic of the Pope, but that every *distinct* mark unites with all the others, with wonderful accuracy, and in perfect unison with each other, in plainly describing a yet more wicked, cruel, mischievous, and impious monster, the revolutionary *state of France*.

Here we have, as I humbly conceive, a perfect scheme, consistent with the literal senses of the numerous and various types of the prophecy ; senses which support and confirm each other, and unite with wonderful harmony in discovering the same truths, and meeting the events which have already come to pass. We have the ten horns which have arisen out of the fourth, or Roman beast ; we have the " Little Horn," which was to rise up among the ten horns ; we have the three of those ten horns, which have been pluckt up by the roots before the " Little Horn ;" and we have seen the Little Horn, as it were, with our eyes

pluck up by the roots three of the ten horns, and consign them to destruction.

After having foretold the coming of the first "four beasts," and "the Little Horn," and the depravity and wickedness of their conduct, the prophet represents Almighty God, under the metaphor of "the ANCIENT OF DAYS," as sitting in judgment, and passing his righteous and irrevocable sentence of condemnation upon them. "And I beheld," says he, "till the thrones were cast down" (until the four beasts and the Little Horn were deprived of all power,) "and (until) 'the Ancient of Days did sit, whose garment 'was *white* as *snow*, and the hair of his head 'like the *pure* wool'" (a very feeble and inadequate representation of his immaculate justice and perfection, as all human representations of his infinite attributes must be); "his throne was like the *fiery flame*" (to denote that, as he created all things, so, at his pleasure, he can consume and annihilate all things, 'the Lord our God is a consuming fire*'), "and his wheels as a *burning fire*" (to denote the rapidity and destructive nature of his wrath, when determined to punish the wicked); "a fiery flame issued from before him" (to intimate that the sentence about to be passed was that of their utter destruction); "thousand thousands ministered unto him, and ten thousand times ten thousand stood 'before him'" (to shew his infinite power, majesty, and glory); "the judgment was set, and the

* Deut. iv. 24, ix. 3, Heb. xiii. 29.

books were opened ;" the tremendous sentence was passed, and enrolled in the records of heaven.

The prophet then proceeds to explain the sentence, together with the order and manner in which it was to be executed.

Ver. 11, 12.—And I beheld *then*, because
 " of the great words the Little Horn spake ;
 " I beheld *even* till the beast was slain, and
 " his *body* destroyed, and given to the *burn-*
 " *ing flame*. As concerning the *rest* of the
 " *beasts*, their *dominion* was taken away, yet
 " their lives were prolonged for a *season* and
 " a *time*."

A just exposition of these short, but very comprehensive verses, require particular consideration. At first view they seem unintelligible and contradictory, and yet they are not so. For the following positions are clearly deducible, either from the expression of them, or by strong implication.

1. That although the sentence passed upon the last, or Roman beast, the Pope, is only described, yet the Babylonian, Persian, and Grecian empires, were included in it, and to suffer the same *ultimum supplicium in the end*. For the prophet says, " I beheld, *even until* the fourth beast was slain," and that the rest or the other three, were reprieved, or " their lives prolonged for a season and a time." Both of which sentences fully imply, that the reprieve was from the judgment then passed.

2. That the judgment passed on all the four beasts was "on account of the great words the Little Horn spake."

And, 3. That although the Roman beast was the last described, and last in order of time, yet it was to suffer first, its "body" was to be first destroyed and given to the burning flame." For we are farther told, that "as concerning the rest "of the beasts, their *dominion* was taken away, "yet their *lives* were prolonged for a *season* and "a *time*."

But the great difficulties in finding out the true prophetic meaning of these verses are, what did the prophet mean by the "*dominion*" of an empire being taken away, and its "*life* prolonged?" what by the sentence being passed on the four beasts, "on account of the great words the Little Horn spake?" and what by "a *season* and a *time*?" These questions I shall consider separately. As to the first, the prophet certainly meant two different things belonging to an empire, one of which may be destroyed, and the other left or prolonged. To remove this difficulty, we must conclude that he used the word *dominion* in its literal sense, as it means the civil power of a kingdom: and the word "*lives*," in a figurative sense, in which it is often used. Thus we say of a man, whose habits and manners are either religious, moral, or wicked, that he is a man of a religious, moral, or wicked life. So here, he naturally applies the life of a kingdom to its *religious rites*, habits, and manners, which generally form the national character, and often

remains the same, although the dominion be destroyed by conquest. Again, the prophet takes this figure from the state of a man condemned to die, but reprieved for a certain time, and reserved for future punishment. His dominion, or power, over his own actions to do further mischief is taken away by his confinement, but his fallen nature and vicious inclinations remain. So the prophet, when speaking of the same Roman beast, describes it as having "two heads;" one its civil power or dominion, the other its religious institutions. "And I saw one of his heads wounded to death; and his deadly wound was healed*;" evidently meaning, by one of its heads, the religious and idolatrous rites of pagan Rome, which were destroyed by Constantine the Great, and his successors, and afterwards revived and "healed," by the establishment of papal idolatry. Thus then, the meaning of the awful decree of the God of righteousness seems to have been, that the civil dominion only of the Babylonian, Persian, and Grecian empires, should first fall, that not only the destruction of the civil power, but the superstitious and idolatrous rites of the Roman should next follow, and that the "lives," or the superstitious and idolatrous rites of the three first should be prolonged, or "reprieved for a time and a season," after the fall of papal Rome, and her abominable superstition. And thus, as Christ himself declares, "the first shall be last, and the last first†."

* Rev. xiii. 3.

† Matt. xx. 16.

Now taking this exposition of the texts with us, we shall next inquire, how far the events thus foretold, have come to pass since the prophet wrote. The historic page informs us, that the Babylonian, Persian, Grecian, and Roman empires, have come: that the dominion, or civil power, of the Babylonians has been "taken away" by the Persian; the Persian by the Grecian; and the Grecian by the Roman; and that the idolatry and superstitious rites of the three first have been "prolonged," in the countries formerly occupied by those empires, even that first and most ancient, the worship of the sun and fire, down to this day. And in all probability, the present state of religion in those countries being considered, will continue to exist, according to the text, for "a season and a time," after the Roman papal beast shall be utterly destroyed. For we have seen, ever since the reformation, his civil dominion and superstition "given to the burning flame," and constantly consuming, in an unexpected and miraculous manner, down to the present times. It has been, since that blessed event, that the kings and princes of Europe have withdrawn their necks from the tyrannic yoke of his superstition. They have suppressed his inquisitorial power, and his Jesuits, those instruments of extending and supporting his despotism over the four quarters of the globe. They have held in the utmost contempt his bulls, anathemas, and curses, which before were their greatest dread and terror: and now, within a few of the preceding years, we have seen a child, the

eldest son of his church, the "Little Horn," or atheistical France, arising out of his blasphemous and superstitious head, and adding so much fuel to "the burning flame," as must soon consume not only his civil dominion, but his "life," his superstition. For this impious offspring has pointed his dagger, not only against his civil power, but his "life," his idolatry. He has taken and plundered his capitol of his rarities, jewels, and immense wealth, dethroned and carried him into desponding captivity; and if a small spark of his former power and influence has since issued from his ashes, it is only as a spark soon to expire. But he has also alienated incalculable millions, lately devoted to his idolatry, entirely from it, by converting them to the rankest atheism,

In respect to the 2d question, Why were the four beasts to be destroyed, on account of the great words the "Little Horn" spake? Why were the blasphemy and wickedness of the last to be imputed to the four first? The answer is, they are called "beasts," because, like beasts, they were governed not by the sensual propensities of their passions and lusts. They are all represented by the prophet as one "great image*," that is, as one great body or system of idolatry and wickedness, erected by Satan in opposition to the righteous will of the true God, and their own eternal happiness†; as one great family kept up by succession, rising in regular order one out of another,

* Dan. ii. 32—43.

† Ver. 44.

and increasing in idolatry and sin beyond his former predecessor, until they have produced the "Little Horn," which was to surpass them all in *iniquity*. In this light they are justly considered by the God of righteousness. For their histories will prove, that the Babylonians, the posterity of Noah, instead of following the instructions and pious example of that "just man, and perfect in his generation, and walking with God*," rebelled against him†, and undeterred by his judgments upon the antediluvian world, fell into idolatry, and worshipped the sun, and fire, and even gods made with their own hands, of wood, and stone; and laying aside the fear of the true God, followed the impure dictates of their fallen nature. The Persians, who arose out of the Babylonians, followed their example, increasing and refining upon their wickedness. The Grecians, who sprang from the Persians, plunged yet deeper into the gulph of idolatry, by multiplying the gods of their predecessors. The Romans, who lived 170 years under the just laws of Numa, received their idolatry from the Grecians, upon the conquest of whose empire, they established their power and grandeur, but they surpassed all the former beasts in superstition and sensuality. Their idolatry was a compound of the former, with many additions, of a yet more heinous nature. They deified the human passions, down even to obscenity, and

* Gen. vi. 9.

† Gen. xi. 6.

the most unnatural vices; and moreover, when it pleased God, in his abundant mercy, to send his blessed Son to instruct them in his divine will, they delivered him up to his enemies to be crucified, and used their utmost efforts to destroy his religion. Rome, in her papal state, although she had been converted, and experienced the ineffable blessings of the word of God, yet more inexcusable, revived the idolatry of her Pagan ancestors; she canonized and deified demons, or dead men, or saints, and, indeed, saints who had never existed.—“She created idols of gold, and silver and brass, and stone, and wood, which can neither see, nor hear, nor walk*.” and while she had thus forsook her allegiance to the “God of Heaven,” she audaciously assumed the name of his Catholic Church; and attempted by every wicked device, art, falsehood, and fraud, and by every kind of force and tyrannical cruelty, to extirpate his holy word from the earth; and had nearly accomplished her sinful purpose. She has, moreover, blasphemously assumed the attributes of the Most High God, namely, his infallibility, his omnipotence, and his infinite mercy, or power of forgiving the sins of the world. Yet more, she had set herself up as the vicegerent of God, to be worshipped. “Neither has she repented of her murders, nor her sorceries, nor of her fornication, nor of her thefts†.” Such was the

* Rev. ix. 20.

† Rev. ix. 21.

complicated series of the crimes of this "great image;" this long continued opposition and increasing rebellion against God; and yet, such have been his patience, and merciful forbearance upwards of 4000 years, that he has not utterly destroyed it. There yet remained one, and only one more sin, yet more heinous, "the blasphemy against the Holy Ghost," which shall not be forgiven "unto men†," to be committed, before the wrath of God should be poured out upon it, to its utter destruction. And this sin, the sum total of all sin, has been committed by "the Little Horn," or the atheistical power of France, the offspring and representative of the "image," whose blasphemy, denoted the great words it has spoken against the Most High, in its public denial of the existence of God, and of course of his Holy Spirit; and hence it is that the just indignation of God is pouring out upon it to the uttermost, preparatory to the kingdom of Christ.

The third question is, What did the prophet mean by "a season and a time," during which "the lives" of the three first beasts are to be prolonged, after the destruction of the Roman beast and the Little Horn? "A season and a time" are indefinite terms. It may mean a minute, hour, day, week, month, year, or a century, &c. and the prophet avoids all reference to any of them. It is probably, it was not revealed to him. For they seem to refer to "the

* Matth. xii. 31. Rev. xxiv. 11. Mark iii. 29. Luke xii. 10.

season and time" between the destruction of the fourth beast and the Little Horn, and the coming of Christ to judge the world*; and that the reprieve of the "lives," or the idolatry of the three first beasts, will only end at that awful and dreadful day. It is a day which God, in his wisdom, justice and mercy, has concealed from the foresight of men, because, perhaps, should they know it, with all its dreadful circumstances, they would, as the Indians worship the evil spirit, have recourse to their prayers through fear and compulsion, and not from that voluntary gratitude and pure love, which can only be acceptable to his infinite perfection, entitle them to his forgiveness; and thus their *free will* would be destroyed. We are, however told by Christ himself, when speaking to the apostles of this awful and tremendous event, that "It is not for you to know the *times*, or the *seasons*, which the Father hath put in his *own power*†," And St. Paul, the greatest of the apostles, when writing to the Thessalonians upon the same subject, says, "*But of the times and the seasons, ye have no need that I write unto you; for ye yourselves know that the day of the Lord cometh as a thief in the night." For when they (the unbelievers and ungodly) shall say, "peace and safety," (meaning, that now we believe there is no God, no future state of re-

* Dan. 7. 22. Rev. xx. 1, 2, 3, 4, 5, 6.

† Acts. i. 7.

‡ 1 Thess. v. 1, 2, 3.

wards and punishments, we may live and act, and speak without remorse of conscience, or fear of a judgment to come, in peace and safety,) “then *sudden destruction* cometh upon them, and they *shall not escape*.”

But although we are not to know the year, the day, nor the hour, when the “Son of Man cometh,*” yet an humble inquiry, whether “the season and the time” of this awful event is not near at hand, may not be too presumptuous; for we are ordered not only to pray for it, saying, “Thy kingdom come,” but to “watch,” and be always prepared for it; which may possibly lead us to meditate upon our latter end, and to an amendment of life. Now let us consider, that nearly 6000 years have passed since it was revealed to Adam, and 4000 to Abraham†, and, consequently, we must have approached by so many years nearer to it; that all the great events foretold by the prophets, to come to pass between the time of the fall of man and the reign of Christ, have been miraculously fulfilled, excepting two, the destruction of “the Little Horn,” and the termination of the reprieve of the “lives” of the three first beasts; I shall only refer to those mentioned by Daniel. The four great empires have been erected, and the dominion of the three first has “been taken away.” and their lives “prolonged.” The fourth has produced the “ten horns,” and the “Little Horn”.

* Matt. xxv. 13.

† Gen. xvii.

has risen up among them. And as to the "Little Horn," he seems to have nearly finished his work, and to be drawing near to the end of his wicked career : for we have seen him "pluck up by the roots three of the ten horns," and perform every act foretold by the prophet ; still persisting in his blasphemy against the Most High, and in his infernal design of fraternizing the world into the rankest atheism. What then, of all the prophecies, remain to come to pass, before the completion of the reformation and the coming of Christ, except the destruction of the "Little Horn," and that of the "lives" of the three first beasts, whose idolatry lives in the East to this day ? I recollect none. And how long it shall please infinite wisdom to suffer the "Little Horn" to blaspheme his holy name, and to bid defiance to his omnipotence, or how much longer he will bear with the filthy and sensual idolatry of the East, is as yet uncertain ; however, we are here told, in respect to the former, that the "judgment shall sit, and they (the saints of the Most High) shall take away his dominion, to consume and destroy it to the end : " that is, that the remnant, or remainder, of the church of Christ, whom he shall not "wear out," or prevail over, but who adhering to the word of God, shall oppose his blasphemous principles, and put a final end to his power. And this event, which, when it shall come to pass, will remove one of the great obstacles to the completion of the reformation, if I read the Revelation right-

ly, is to take place between the fall of papal Rome and the expiration of the reprieve of the three first beasts, or of the fall of Mohamedan apostacy and Eastern idolatry, the other great obstacle to that blessed event. In respect to the latter, they are prolonged "for a season and a time." Now, when we consider that nearly 6000 years have passed since the creation of man, and that all the great and very numerous events foretold to come to pass between that event and the coming of Christ, have been for the most part fulfilled; namely, the prophecy of God himself, respecting the serpent and the seed of the woman; of Noah, concerning his posterity; of Abraham, concerning the future independence of the Ishmaelites, or Arabians, and future state of the Israelites, or Jews—his prophecies concerning Jacob and Esau, and their posterity; the prophecies of Moses, of the coming of the Messiah, the destruction of Jerusalem, the captivity, and last dispersion of the Jews; the prophecies respecting the destruction of Nineveh, Babylon, Tyre, and the conquest of Egypt; the prophecies of the four great empires, the destruction of the civil dominion of the three first, and the prolongation of their "lives," or idolatrous rites; of the rise of the Gospel of Christ, and its rapid propagation over the heathen world; the decline of that Gospel; the rise of Mohamed and the Pope, of the "ten horns," or kingdoms, and "Little Horn," out the fourth kingdom; his "plucking up by the roots three of

the ten horns," and his destruction of the "fourth beast," or empire; with many other secondary and lesser prophecies, with all their predicted circumstances: I say, when we consider, that all those important and great events have come to pass, and that only two, the destruction of the Little Horn, or the atheistical power of France, and of the eastern apostacy and idolatry, remain to be fulfilled, before "the great day of God Almighty," as the Prophet John calls it*, in which the kingdom of Christ shall be set up; we cannot suppose that this event can be very distant; and the more especially as he declares, that this blessed kingdom shall break to pieces and rise upon the ruins of the great image representing the four idolatrous kingdoms. For†, says he, after having described the four great empires, "And *in the days* of these kings (empires) shall the God of heaven set up a kingdom, which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall *break in pieces and consume all these kingdoms, and it shall stand for ever.*" And in another part‡ he is yet more particular; for immediately after foretelling the sentence passed on the four empires, he adds, "And behold one like *The Son of Man* came with the clouds of heaven, and came to THE ANCIENT OF DAYS, and they brought him near

* Rev. xvi. 14.

† Chap. ii. 44.

‡ Chap. vii. 13, 14.

“ before him ; and there was given him *dominion* and *glory*, and a *kingdom*, that all nations and languages should serve him : His dominion is an everlasting dominion, which shall not pass away ; and his kingdom that which shall not be destroyed.”

Now, however old-fashioned this doctrine of the coming of Christ to reign upon earth, and to judge the world ; to purge his floor, and gather the “ wheat in his garner, and to burn up the chaff with unquenchable fire*,” may be, it is a truth more frequently mentioned, and more strongly inculcated, by almost all the prophets and apostles than any other. It is indeed the great aim and end of the prophecies, and of the Gospel of Christ. It was the established faith of the apostles and primitive Christians, a faith which inspired them to suffer martyrdom with invincible fortitude. It was smothered for a time in Mohamedan and Papal darkness ; but since the reformation, it has been revived by a few seekers after the truth, and it is to be hoped will soon become the firm faith of all the true believers in the revealed word of God. However, as I am naturally led by the prophet to treat of this fifth kingdom, I shall briefly extract from those “ two witnesses of God,” the Old and New Testaments†, so much from the multiplicity of their testimonies, as shall abundantly support his prediction.

* Matt. iii. 12.

† Rev. xi.

It was foretold by God himself, immediately after the disobedience and fall of man, that the "seed of the *woman*," not of the *man*, "should bruise the serpent's *head*, while he should only bruise its *heel**, "evidently predicting the miraculous birth of Christ out of a *woman*, and that a *virgin*; and also that he should come in power and glory to "bruise the head, or utterly destroy the power of Satan." What a demonstration is here of the ineffable love, mercy and justice of God towards his disobedient and fallen creature, man! Instead of condemning him to an eternal, he only sentenced him to a temporal death, and even reprieved him from that sentence, and gave him nearly a thousand years to repent of his crime, and obtain his pardon. As to Satan, who had unprovoked and maliciously seduced the innocent woman from her duty; the just decree was, that his power should be in the end utterly destroyed by *her seed*, the blessed Son of God. From this great and comprehensive prophecy, all the other prophecies, respecting the preservation and final redemption of those that should love and fear God, have flowed as from their proper fountain, and are only so many branches, or more particular explanations of the events, either expressed or implied in it. The covenant of God with Abraham, to give him and to his seed the land wherein he was a *stranger*, all the land of *Canaan* for an *ever-*

* Gen. iii. 15.

*lasting possession**, is evidently to be taken in a spiritual sense, a prophetic allusion to Christ, who was of the seed of Abraham, and whose kingdom is to be an "everlasting kingdom," which shall not be destroyed, but shall stand for ever†! I say in the spiritual sense, for it is not strictly true in any other. Abraham was not a stranger in the land of Canaan, in the time of this prophecy. He had before been sent into it by God himself‡, and lived in it at the time; but he was a stranger in the *spiritual* Canaan, for he had been educated in pagan idolatry; and, before God called him out of it, knew nothing of Christ or his future kingdom. The same prophetic promise was made to Isaac: "And in thy seed shall *all* the nations of the earth be blessed§. When to be blessed? The text could not mean during the time of the Jewish church, nor of the Christian church militant, because the seed of Isaac, or the Jews, were prohibited from even mixing with other nations; and from their separate state have been a dispersed and a miserable people, incapable of even blessing themselves as a nation, and have continued in that state to this day. And how were they to bless all nations but through Christ, the seed of Isaac, in his coming with power and glory to reign upon earth? So Jacob, upon his death-bed, when he called his sons together, to tell them

* Gen. xvii. 8.
1, 2, 3, 4. 5.

† Dan. ii. 44. vii. 14. 27.
§ Ibid. xxvi. 4.

‡ Gen. xii.

“ that which shall befall them (their posterity) *in the last days**,” clearly foretels the coming of Christ from the line of Judah. “ The sceptre,” says he, “ shall not depart from Judah until Shiloh come;” (that his kingdom “ should “ be established in those days :) and unto him “ shall the *gathering* of the people be†.” After describing the future state of the church, under the figure of Joseph, her abundant fruitfulness in bringing over the Gentiles to the Gospel of Christ, and her persecutions and afflictions in the course of her labour‡, he adds, § “ But his bow (power) abode in strength, “ and the arms of his hands were made strong “ by the hands of the mighty God of Jacob; “ from thence is the *shepherd* and *stone* of Israel;” clearly meaning Christ by the word *shepherd*, who says, “ I am the good shepherd¶;” and by the “ stone of Israel,” his *kingdom*; the kingdom which Daniel describes by “ a stone cut out *without hands*,” which “ became a great mountain, and filled the *whole* “ earth¶.”

Moses, in a very brief but comprehensive manner, foretels the coming of Christ, and his reign upon earth. When the people received the Ten Commandments at Mount Sinai from the voice of God himself, they were affrighted lest they should be destroyed by the effulgence of his majesty and glory. Indeed, so terrible was the

* Ibid. xlix. 1.

† Ibid. ver. 10.

‡ Gen. xlix. 23.

§ Ibid. ver. 24.

¶ John x. 14, 15, 16. ¶ Chap. ii. 34, 35

sight to human infirmity, that Moses said, "I exceedingly fear and quake*:" and therefore they made this request and promise to Moses: "Speak "thou with us and we *will bear*; but let not God "speak with us lest we die†." Afterwards, in delivering to Moses some other laws, which he expected they should also obey, God enjoins him to remind them of their request and promise, and to signify his approbation: "they have spoken well that which they have spoken‡." And therefore tell them I will no more speak to them with my own voice, but "I will raise them up a "prophet from *among their brethren like unto thee*; "and I will put my words in his mouth, and he "shall speak unto them *all that I shall command him*: and it shall come to pass, that whosoever "will not hearken unto my words, that he *shall* "speak in my name, I will *require* it of him." Now, who can this prophet like unto Moses be, save Jesus Christ? His birth, his office, and his character, and those of no other prophet or person ever yet heard of, in all circumstances, strictly fulfil the prophetic description. He, like Moses, was born and "raised up from among their brethren" the Israelites. He was a prophet, and prophesied many great events which we know have since come to pass, and was a law-giver as well as Moses; for he was the first who revealed and declared the holy will and word of God to mankind in the Gospel; and there has been no prophet, a lawgiver too, since Moses unto this

* Heb. xii. 21.

† Exod. xx. 19.

‡ Deut. xviii. 17. 19.

day, save Christ. Like Moses he was faithful in speaking all that God commanded him; for he himself says, "I do nothing of myself; but as my Father hath taught me I speak these things*." As Moses also brought his people of Israel from under Egyptian bondage, so Christ has brought his church out of pagan idolatry and slavery. And the tenor of the gospel is, that whosoever shall not hearken to the word of God, delivered by Jesus Christ, it shall be "*required* of him," when Christ shall "judge the quick and the dead at his appearing and his kingdom†." In short, there is no truth and the Gospel more firmly established, than that Christ was the real prototype of "*a prophet like unto Moses*," not only by the apostles‡, but by God himself, who, at the transfiguration of Christ, declared, "This is my beloved Son, in whom I am pleased, hear ye him§." Hearken to "him," as I commanded you through my servant Moses, as you promised "to do if I would no more speak to you with my own voice."

Isaiah, whose language is the most elegant and sublime of all the prophets, in many parts of his prophecies dwells with rapture on this great subject. I will cite only a few instances: After having reprehended the Jews for their obstinacy and infidelity; after having perceived a desire in the house of David to repent and return to God, yet restless and almost desponding, he gives them a hope of future salvation through Christ; and by

* John, vii. 28. See also xii. 49, 50. xvii. 8.

† 2 Tim. iv. 1.

‡ Acts iii. 22, 23.

§ Matt. xvii. 5.

the express command of God, tells them, "The Lord himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call his name Immanuel; that is, God with us*." And again,† "For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful—Counsellor—The MIGHTY GOD—The EVERLASTING FATHER—The PRINCE OF PEACE. Of the increase of his Government and Peace there shall be no END, upon the throne of David, to establish it with JUDGMENT and with JUSTICE, from henceforth even FOR EVER." And again, the same prophet, § "Therefore thus saith the LORD GOD, Behold I lay in Zion, for a foundation, a stone||, a tried stone, a precious stone, a sure foundation: judgment also will I lay to the line, and righteousness to the plummet¶, and the bail shall sweep away the refuge of lies, and the waters shall overflow the hiding place; and your covenant with death shall be disannulled, and your covenant with hell** shall not stand; when the overflowing

* St. Matthew cites this prophecy as descriptive of Christ. chap. i. 21, 22, 23. 24.—Isaiah, vii. 14. † Chap. ix. 6.

‡ *Throne of David.* David is repeatedly used in the prophecies as a type of Christ. Jerem. xxx. 9. Hos. iii. 5.

§ Chap. xxviii. 16, 17. || *A stone.* So the kingdom of Christ is described by Daniel, by "a stone cut out without hands, which became a great mountain." Dan. ii. 34, 35.

¶ St. John gives us the same idea of the justice and righteousness of the kingdom of Christ by another figure; He is to "rule all nations with a rod of iron." Rev. xii. 5.

** What can these two covenants be? but the covenants of the atheists with Satan "that death shall be only an eternal sleep," and that there shall be no future punishment for the ungodly blasphemers, no second death.

"*scourge* shall pass through, then ye (the ungodly) *shall be trodden down by it."

Jeremiah foretels the same event†: "Behold the days come, saith THE LORD, that I will raise up unto David a *righteous branch*, and a *king shall reign* and prosper, and shall *execute judgment in the earth*. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called—The Lord our righteousness‡."

To the same effect is Ezekiel in divers places. I need not cite but one: §"And I will set up *one shepherd* over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their *shepherd*; and I, the Lord, will be their God, and my servant David a PRINCE among them. I the Lord have spoken it, &c.; and I will make a *new covenant* of *peace* with them, &c."

Nor are the lesser prophets silent, in respect to this great event. To quote the words of all of them would extend the proof to an unnecessary length. I shall therefore content myself at present with a reference to many of them, and take the liberty of earnestly recommending them to the serious and solemn contemplation, not only of the pious Christian, but

* *Trodden down by it*. St. Paul, speaking of the state of the wicked when Christ shall come to reign, expresses the same idea: "For, when they (the wicked) shall say, Peace and safety, then sudden destruction cometh upon them, as travail on a woman with child, and they shall not escape." 1 Thess. v. 3.

† Chap. xxiii. 5, 6.

‡ See also chap. xxviii 14, 15, 16.

§ Chap. xxxiv. 23, 24, 25.

to the unbelievers, under a firm persuasion that the former will find great cause of joy and comfort, and the other of repentance and amendment; inasmuch as the great purpose of the coming and reign of Christ is to punish the wicked, and to save the righteous for ever. But, at the same time, I shall extract from the works of two of these prophets such parts of them as shall be amply sufficient to prove, that the coming of the kingdom, and power, and dominion of Christ, is more frequently, more explicitly foretold, than any other event whatever*.

The mind of the prophet Zechariah is so full, so deeply impressed with the idea of this dreadful and yet blessed event, that he employs his whole book of fourteen chapters upon the subject. He represents the church of Christ under the figure of Jerusalem, once the *holy city* of God's chosen people. He reminds it of its manifold transgressions; exhorts it to repent and to return to God: foretels the judgments of God upon it, and its final purification through those judgments; and gives general hints of its restoration and peace through Jesus Christ, in his first eight chapters. In the ninth chapter, verse 9, 10, &c. upon receiving the revelation of the first coming of Christ to teach fallen man his duty and obedience to God, to

* See Hosea, ii. 14, to the end of the Chapter; *xiv. per. totum. Joel, iii. 18, &c. Amos, ix. per totum. Obadiah, ver. 17, 18, 19, 20, 21. Micah, iv. per totum. Zephaniah, iii. 14, to the end. Haggai, ii. 22, 23. Zechariah, per totum.

suffer as an atonement to the unchangeable and righteous justice of his Father, and to redeem from *eternal death* all that should believe in and practise his doctrines; he breaks out into this extatic rapture: "Rejoice *greatly* " O daughter of Zion, O daughter of Jerusalem: behold *thy* KING cometh unto thee; " he is *just*, and *having salvation*; *lowly*, and " riding upon an *ass*, and a colt the foal " of an ass." After dwelling upon these particular circumstances, the very circumstances of Christ when he went into Jerusalem, to be wrongfully *accused*, betrayed, unjustly condemned, barbarously insulted, and CRUCIFIED,) he foretels, in the same chapter, the rapid and wonderful progress of the Gospel of Christ, under the ministry of the apostles in the four first centuries, notwithstanding their *shepherd* was taken from them. In the tenth chapter he briefly intimates the subsequent declension and apostacy of the church, and yet assures the remnant of the merciful protection of God. In the eleventh chapter, foreseeing the declension of the church, after it had arrived at the zenith of power and glory in the sixth century, he yet more clearly foretels it, and points out the cause of it; namely, the plundered wealth, abominable corruption, debauchery, and depravity of the clergy, which continued from the sixth to the Reformation. His words are, * " Open thy door, O Lebanon (the church,) that the fire (the judgments of

God) may devour thy cedars (thy rulers and great men:) howl fir-tree (the interior flock of the church,) for the cedar is fallen;" (thy great men, the clergy, are become corrupt and fallen from righteousness.) * "There is a voice of the howling" (the voice of false doctrines and wickedness) of the shepherds (the clergy:) For their glory (their lives and righteous conversations) are spoiled," corrupted and polluted. It was this corruption and depravity of the clergy, which enabled Satan to build up his temporary kingdoms of the Mohamedan and Papal apostacies, the arts, frauds, persecutions, darkness, sensuality, and idolatries, of which had nearly destroyed the true church of Christ. In the twelfth chapter the prophet briefly alludes to the *first* coming of Christ, and clearly foretels the consequent destruction of Jerusalem. In the thirteenth chapter he is yet more explicit respecting the blessed effects of the first coming of Christ, such as, "In that day there shall be a *fountain* opened to the *house of David* (the church of Christ,) for sin, and "for uncleanness†" And it shall come to pass in *that day* (the days of the Gospel of Christ) saith the Lord of hosts, that I will cut off the "*names of the idols* out of the land, and they shall be *no more* remembered;" evidently meaning the conquest of Christ over the heathen world, by the suppression of the powers of its idolatry in the fourth century.) "And I will also cause the *prophets* and un-

* Ver. 3.

† Ver. 1.

"*clean spirits* to pass out of the land*," (as evidently pointing out the future silence and abolition of the heathen simbyls, prophets, and oracles, at the same time ; and the suppression of the unclean spirits of conjuration and witchcraft, which had, before his coming, generally prevailed over a deluded world.) Having described these events, which were the well-known consequences of the first coming of Christ in the first five verses ; he then foretels the *office* of Christ, which was that of a "shepherd," to take care of his "cattle," meaning his flock, his church : "I am an *husbandman* ; "for man taught me to keep cattle from "my youth†." He foretels the death of Christ, or the "smiting of the shepherd," with the manner of his death, and the very place where it should happen : the first by the "wounds in his hands," made by the nailing of them to the cross ; and the second, by "those with which I was wounded in the house of *my friends*‡," evidently pointing out the city of Jerusalem, where he had converted many people, who loved and followed him. He foretels the "scattering of the sheep," or flock of Christ ; the division of the church, by the Pope and Mohamed, into two parts, or apostacies ; that those "two parts should be cut off and die ;" and that the third, or the remnant of the church which shall have been worthy of the divine mercy, shall be left in the land," be refined.

* Ver. 2.

† Ver. 5.

‡ Ver. 6, 7.

and tried, as silver and gold is refined and tried, and in the end be saved as the "people of God." They shall call on the name of God, and he shall say, "It is *my people*; and they shall say, The Lord is my God*."

From this general view of the state of the church, from its foundation to the second coming of Christ, the prophet passes to a description of the coming itself, and to his reign upon earth. Reader, it is too long for insertion here; let me, therefore, entreat thee to peruse it in the text: contemplate it for thyself, with that attention and reverence which the importance and awfulness of the subject demand; and may the God of wisdom and mercy give thee an understanding heart! It certainly contains a description of that which we all ought to know: a description of the almighty power of the God of Heaven; of the dreadful state, the confusion, the tumult, the uproar, the fearful dismay, and utter destruction of the unbeliever and ungodly in the last day; and of the blessed and never-ending felicity of those who believe in the revealed word of God, and fear him†. I shall extract one passage more, and which relates to my present subject, the second coming of Christ. "Behold," says the prophet, "the day of the Lord cometh. And the Lord *my God shall come*, and all the *saints* with him. "And it shall be, *in that day*, that *living waters* shall go out from *Jerusalem*: and the Lord shall be KING over *all the earth*. *In that day* there shall be ONE LORD, and his name ONE!"

* Ver. 5, 6, 7, 8, 9.

† Ver. 20, 21.

Nor is Malachi, the last of the Hebrew prophets, whose name imports angelical mildness of disposition, less clear and explicit, in predicting those great events. For * he reprimands the "wicked priests that despise the name of God," for their wantonness and pollutions: he threatens them with the conversion of the Gentiles to the word of God: he reminds them of the "covenant of *life and peace* made with Levi," and of the treachery and abomination "committed in Israel and Jerusalem;" and foretels the judgments of God, which afterwards fell upon "*Jadab*," or the Jewish nation. He next, in due order of time, as the events were to come to pass, proceeds to the first coming of *Christ*, the beloved Son of God, to promulgate the new covenant "the everlasting covenant made "with Abraham and his seed," and to offer terms of restoration to the peace of God, and of salvation to a fallen world. He takes up this subject from the beginning, and even announces the coming of John the Baptist, to "prepare the way" for this coming of Christ. But hear the prophet's own words, and judge: "Behold, I will send my messenger, and he shall "prepare the way before me; and the Lord, "whom ye seek, shall *suddenly* come to his temple, even the messenger of the covenant†, whom "ye delight in; behold he shall come, saith the

* Chap. i. 6, per totum.

† *Messenger*. See Isaiah also, xl. 3, who briefly foretels the same event. "The voice of him that crieth in the wilderness "Prepare ye the way of the Lord, make strait in the desert a "highway for our God."

“Lord of Hosts. But who shall abide *the day*
 “of his coming? and who shall *stand* when he
 “appeareth? For he is like a refiner’s fire, and
 “like fuller’s soap*,” &c. The remainder of
 the chapter is prophetic of the wicked state in
 which the generality of the world will continue,
 to the very day of the second coming of Christ;
 and of the incessant expostulations, and unwear-
 ied and earnest invitations of God to the wicked
 and ungodly part of mankind, to embrace the
 terms of his covenant through “Jesus Christ,”
 and to turn from the evil of their ways. “Return
 “unto me, and I will return unto you, saith the
 “Lord of Hosts.” But their answer is to be the
 answer of petulance, contempt, and wickedness.
 “Wherein shall we return†?” From this wicked
 state of the world, in which it is to continue un-
 til Christ shall come to reform and reign in the
 hearts of men; he proceeds to describe the dread-
 ful events of that awful day. “For behold,” says
 he, “the day cometh that shall burn as an oven:
 “and *all* the *proud*, yea, and *all* that do WICKED-
 “LY, shall be *stubble*; and the day that cometh
 “shall *burn them up*, saith the Lord of Hosts,
 “that it shall leave them neither *root* nor *branch*.
 “But unto you that *fear my name*, shall the SUN
 “OF RIGHTEOUSNESS arise, with *healing* in his
 “*wings*; and ye shall go forth, and grow as calves
 “of the stall. And ye shall tread down *the wick-*
 “*ed*; for they shall be *ashes* under the soles of
 “your feet, in the day that I shall do *this*, saith
 “the Lord of Hosts‡.”

* Chap. iii. 1, 2, 3, 4. † Ver. i. 7. ‡ Chap. iv. 1, 2, 3.

CHAP. VI.

ON ANTICHRIST.

1 John ii. 18.—“ Little Children, it is
“ the *last time* : and as yet have heard that
“ ANTICHRIST *shall come*, even now there are
“ many Antichrists; *whereby* we know it is
“ the *last time*.”

Ibid. ver. 22.—“ Who is a *liar*, but he
“ that denieth that *Jesus* is the *Christ* ? He
“ is Antichrist that denieth the FATHER and
“ the SON.”

1 John iv. 2, 3.—“ Hereby know ye
“ the Spirit of GOD : every spirit that con-
“ fesseth that *Jesus Christ* is come in the flesh,
“ is of God ; and every spirit that *confesseth*
“ not that *Jesus Christ* is come in the flesh
“ is *not of God* : and this is that spirit of
“ Antichrist, *whereof* you have heard, that it
“ should come, and even now already is it
“ in the world.”

2 John, ver. 7.—“ For many deceivers
“ are entered into the world, who confess
“ *not* that *Jesus Christ* is come in the *flesh* :
“ this is a deceiver, and an *Antichrist*.”

THERE is no subject of prophecy upon
which so much has been written, and to so lit-

the purpose, as upon the *great Antichrist*. It seems to have been a favourite theme of the commentators upon the prophecies, from the age of the primitive fathers down to the present day. And yet, however bold it may sound to assert it, time and its events have now proved, that all of them have been mistaken. The amount of what the fathers have said is, that Antichrist would be a great and direct adversary to Christ, to come at the decline of the Roman empire, and *in the last days*. Had they rested there, they would not have been very distant from the truth: they would have said no more than Daniel had said before them, and John himself has predicted in the text. But taking upon themselves the office of prophets, and foretelling that he should come with certain marks and signs, unfortunately not to be found in holy writ, they conceived that he was to be a Jew, of the tribe of Dan, to come from Babylon, to reside at Jerusalem, and to conquer Egypt, Libya, and Ethiopia. And these strange ideas of him, visionary as they really were, continued down to the æra of the Reformation. It now happened, that in this great controversy between protestantism and papal apostacy, resentment and passion gained so much the ascendant as to obscure, in some degree, the light of truth on both sides. The two parties did not hesitate to stigmatize each other, with the most opprobrious names to be found in the Scriptures. With the Roman Catholics all Protes-

tants were *Schismatics*. On the other hand, the Reformers, forgetting the long-established opinion of the primitive fathers, that Antichrist was to come *in the last day*, charged the church of Rome with being the prototype of that most hateful enemy of Christ, THE GREAT ANTICHRIST. Nor were they, however mistaken as to truth, mistaken in their policy, for they brought over many proselytes by it, and the church of Rome remains branded with the opprobrious name to this day: and yet the Protestants did not deserve the name of *Schismatics*, nor was *Anticbrist* the real type of the church of Rome, but of another more wicked and mischievous enemy of the church of Christ; as I hope to prove in the sequel of this commentary.

In the mean time, I shall examine into the validity of the argument, upon which the protestant commentators have built this misapplication of the *great Anticbrist* to the church of Rome. And here, it would be inconsistent with the intended brevity of these commentaries, to traverse minutely all they have said upon it. Bishop Newton, that learned and unwearied seeker after the truth of prophecy, has, however, considered their principal argument, and given it his *unreserved sanction*, and therefore I shall confine my remarks to what he has offered upon the subject.

The Bishop, whose mind was piously engaged to promote the Reformation, by continuing the stigma of Antichrist upon the church of Rome, begins his argument with rejecting the opinion

of the primitive fathers, as containing *strange and wild notions concerning this "Antichrist." And yet, willing to apologize for their mistake, he adds, "But it is no wonder that the fathers, nor indeed that *any one*, should mistake, in *particular* applying the prophecies which had not *then* received their completion." To this I cheerfully assent: for there is no truth more evident to my mind, than the impossibility of unfolding all the particular circumstances of a great prophetic event before its completion. Conscious of this impossibility, the great Lord Bacon advises us to "sort the prophecies;" that is, after we have sufficiently explored all that the prophets have said upon them, to separate those which have been fulfilled from those which have not: that thus, in respect to the first class, we may have in the books of prophecy the *signs* and *marks*, and in the histories of the times, the *events predicted* as it were before us; from which it will be easy, by comparing the signs of each prophecy with its appropriate event, to shew with certainty its completion, and to demonstrate the truth of prophecy. And in regard to the second, all that we ought, all that is intended that we should, and therefore all that we can know, is the *general* nature of the events foretold, and that they shall come to pass in the course of the providence of God in *his own time*. So much may be known by a serious and pious application of the mind to the study of the prophecies, and so

* Newton, Disc. v. i. p. 271.

much it seems to be our duty to know, and to deliver it down to those that shall come after us: because it will render the prophecies, which relate to future events, more easy to be understood by those that shall be alive when the events shall come to explain and fulfil them; besides, it will prepare and impress upon the minds of men, disposed to godliness, that reverential awe and fear of the GOD of PROPHECY and TRUTH, which may recommend them to his merciful protection, amidst all his *dreadful judgments upon the wicked*. But to explain, with any degree of certainty, all the mysterious prophetic marks of such future events relating to the manner, the means, and circumstances by which, and the time when, they shall come to pass, is impossible! Of this truth the learned bishop seems to be well apprized, in his apology for the fathers: and yet he, and all his modern followers, have committed the very errors of the fathers, for which he himself has thought an apology necessary. Instead of "sorting the prophecies," and confining his particular explanations to the event of those that were *past* he has travelled through all the prophecies relating to *future* events, and brought thence all the marks and signs of the enemies of Christ, which are to oppose his Gospel, down to his coming to reign upon earth; and applied them to a prophecy, which had been fulfilled long before he wrote. We have seen him, as I have had occasion to shew before, applying all the marks of *the Little Horn*, of *the Man of Sin*, and of *Babylon the Great*, with all their respective crimes and abominations,

to the Church of Rome; and to give to their signs a plausible resemblance of her policy and conduct, he has twisted and tortured the accurate and beautiful allegories of prophecy, into meanings they were never intended to express, and at which even common sense revolts. Nor content with thus overloading that ecclesiastical power with sins she had never committed, he has, in common with all protestant commentators since the Reformation, branded her with the opprobrious name of Antichrist.

To shew the error of this application, and to place the prophecy in its true light, we shall first consider the argument upon which he founds his opinion. The bishop asserts*, that "the name *Antichrist* is proper and expressive enough (to be applied to the church of Rome), as it may signify both *the enemy of Christ*, and *the vicar of Christ*; for," says he, in a note, "the Greek word *contrary*, signifies *pro*, *vice*, *loco*, as well as *è contra ex adverso*;" and, aware that the word "taken in the latter sense, that is, to signify a *great adversary*, in direct opposition to Christ and his Gospel, could not, with propriety, be applied to the church of Rome, he has chosen to take the word in the former sense, as meaning the *vicar* of Christ, because the Popes of Rome have assumed that title; not perceiving that the word in this sense, was less applicable, if possible, to the church of Rome than in the other. For a *vicar* is a person really appointed by another in

* Newt. Diss. vol. ii. p. 113.

his place, to act under and by his authority, and to do *his duty*. Now can it be supposed, that the spirit of truth could intend to describe the church of Rome as a power *appointed by Christ*, to take his place, and to perform *his office*? If such was its intention, the description would not answer the purpose. For when did Christ *appoint* the church of Rome *his vicar*? When did he constitute her *Antichrist*, or *the vicar of Christ*, as the word imports, in the sense in which the bishop has interpreted it? He never has made, nor ever will make such appointment; and therefore this word *Antichrist* cannot be applied to her in this sense. But it is said, that she has assumed, or pretended, to be *the vicar of Christ*. Be it so; it will not help the argument. St. John is not here foretelling a *false* and *pretended vicar* of Christ, but, on the contrary, a *real adversary*, and *great enemy* of Christ, who is to come "in the last time." Had the first been within the contemplation of his mind, he would have described it according to the *truth* of the fact, and not have omitted a part, most essential to a just description of it. The spirit of truth, by which we must suppose he was directed, would have called it *Falsus Antichristus*, or a *pretended and false vicar of Christ*; and then the expression would be properly descriptive of the Pope, because he has falsely assumed the title, and then it might be justly applied to him. But could any person, consistently with *truth*, describe a woman by the terms of the *wife of A*, when he knew she had never been married to him, although she might

assume that character without being a deceiver? By much stronger reason then we must conclude, that the spirit of prophecy, which is the spirit of truth, would not have described the Pope, *the false and pretended vicar of Christ*, by the *unqualified* term *Antichrist*, which is a *real* vicar of Christ, in the sense into which it is here *perverted*. On the contrary, we find, in every similar instance, it is strictly accurate in all its descriptions. When foretelling the coming of persons who would falsely assume the character of Christ, it calls them "*false Christs**." Prophets *pretending* ONLY to the gift of prophecy, "*false prophets†*." Persons *pretending* to be apostles, "*false apostles‡*." So "*false teachers§, false brethren||*," &c. &c. In short, were we to search the Scriptures throughout, we should not find one prophetic type, or expression, whether figurative or literal, which does not fully embrace the object intended to be delineated, when they are understood and candidly compared together.

Nor can the word "Antichrist," when taken in the other (which is certainly the true prophetic sense), as a power *à contra* and *ex adverso*, or a power the *great enemy* and *adversary* against; or in direct opposition to Christ, with any degree of propriety, be applied to the church of Rome. For it is well known that she professes faith in God, and holds, as parts of her creed, the mission, incarnation, miracles, crucifixion, ascension,

* Matt. xxiv. 24.

1 John, iv. 1.

§ 2 Pet. ii. 1.

† Ibid. vii. 15. xxiv. 11. Luke, vi. 26.

‡ 2 Cor. xi. 13.

|| Gal. ii. 4.

and atonement of Christ, which are the fundamental doctrines of his Gospel; and although she has wickedly mixed with them a variety of abominable tricks, frauds, and falsehoods, to gratify her temporal pride and ambition, yet, as she holds with, and teaches those essential articles of Christianity, she cannot be said to be *the great Antichrist*, or the greatest enemy and adversary of Christ and his Gospel. Indeed, when we consider the doctrines of the Mohamedan church, we find them far more adverse and contrary to the Gospel of Christ. For she denies all the fundamental articles of Christianity, except that *there is a God*. She denies the mission, incarnation, atonement, and divinity of Christ in his Gospel, and asserts that he was nothing more than a great prophet, sent to reform the world by miracles, and peaceable and persuasive means; and that, as he had failed in executing his commission, God had sent Mohamed in his stead, to convert the world by force: doctrines these much more adverse to those of Christ than the doctrines of the church of Rome; and yet our commentators upon Antichrist, have never applied the term to the Mohamedan church. The truth is, it was intended to be applied to neither of them, but to a greater adversary of Christ, who should deny, and directly oppose, all the truths revealed by him, not even excepting that which teaches us that **THERE IS A GOD!** This truth will appear evident upon an unbiassed and candid consideration of the texts relating to it, which I shall now hasten to give them.

The texts, which the reader has seen at the head of this dissertation, are all that are to be found in the scripture in which the name of "Antichrist" is used. They are taken, as he will perceive, from the Epistles of St. John, and not from his prophecies. Upon a serious perusal of them, the following observations will I imagine, naturally strike his mind :

That he makes use of the word "Antichrist" in a general way, merely as an *apostle* preaching the word of God, and not as a *prophet* foretelling an event, of which the church had not been before fully informed. For he says, "Ye have *heard* that Antichrist should come." They had heard it from Daniel, who had foretold the same power, under the type of *the Little Horn* ; of St. Paul, under that of *the Man of Sin* ; and of St. John himself, under *the Beast of the bottomless pit*, of which we cannot suppose the church could be ignorant.

It is evident from the context of this chapter, that the subject treated of by St. John, is the ever blessed fruits and divine excellence of THE LOVE OF GOD, and of the worthlessness and mischiefs of *the love of the world* : two passions of the soul, of which every man who attends to what passes within himself must be daily sensible. And as the first springs from a pure faith in Christ, and an unfeigned and grateful sense of the mercy of God in sending him in the flesh, to reveal his will, and to suffer and atone for our sins ; and the other from our disobedient, fallen, and corrupt nature ;

they are perpetually contending with each other: the one striving to lead the soul to everlasting peace and rest, out of its uncertain, anxious, and miserable state in this life; and the other to plunge it for ever into miseries and woes inexpressible, in a life to come. Of this enmity and contention between these two passions, St. Paul speaks in very decided terms: **“What fellowship,”* says he, *“hath righteousness with unrighteousness? What communion between light and darkness? What concord hath Christ with Belial? What part hath he that believeth, with an infidel?”* So here St. John, speaking of these two inimical passions, admonishes the church to cultivate and hold fast the first, and to reject the other, as leading to certain destruction. *“†Love not the world; neither the things that are in the world. If any love the world, the love of the Father, is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the FATHER, but of the WORLD. And the world passeth away, and the lust thereof; but he that doeth the will of the FATHER, abideth for ever.”*

While thus treating of “the love of the world,” and the lusts thereof,” (those enemies to the love of God, founded on a faith in Christ and his Gospel) he takes the proper occasion to inform and guard the church against cer-

* 2 Cor. vi. 15.

† Ver. 15, 16, 17.

tain wicked men, who had been of * their communion, but were gone out of it, and had become opposers and enemies of the Gospel of Christ; and these he describes by the name of *Antichrists*†. “For,” says he, “even now (so “soon after the atonement made by Christ) “are there many Antichrists.” And then he proceeds to remind them of a great power which they had “heard should come *in the last time* :” a power, so lost to the love of God, and so devoted to the love of the world, that it should act with direct hostility to Christ, and all the truths of his Gospel, even that fundamental truth, “THAT THERE IS A GOD.” And this great enemy, varying the names by which he and the other prophets had described it, by an appellation, although more brief, yet more plainly and emphatically significant, “*Antichrist*.”

In his account of this wicked and monstrous power, he begins with the time of its appearing in the world. “Little children,” says he, “*it is the last time*, and ye have heard that Antichrist should come;” that is, ye have heard that Antichrist should come “*in the last time*.” They had heard it, as I have before observed, from St. John himself, and the other prophets. Indeed it is not to be supposed that the church would be a stranger to this great event, which

* Ver. 19.

† These Antichrists, in all probability, are those mentioned by St. Paul, 2 Tim. ii. 17. iv. 14. who withstood the Gospel of Christ.

so much concerned her future welfare, or to the time of its coming. However, St. John reminds her also, that it is to come "*in the last time.*" Now to find out the period of time in which this monster is to come, we must consider what is the prophetic meaning of TIME, and into what parts it stands divided in the holy Scripture.

TIME is a word contradistinguished to ETERNITY. It is properly that space which relates to the duration of this life; is finite, perishable, and passes away. Eternity is infinite, admits of no decay, and is of everlasting duration. Time has a beginning and an end; eternity has neither. Time is capable of being divided into parts; eternity is not. Time then, properly defined, is that space of duration which began at the creation of the world, and will terminate with it: and having a multiplicity of parts, it may be divided and subdivided into innumerable greater or lesser periods, from a moment up to thousands of years. Hence we find historians, sacred as well as profane, have, for the sake of order and perspicuity, divided it into greater or lesser periods, according to the events they have intended to relate.

In regard to the *scriptural* division of time, the first we read of, is that made by God himself, into seven periods, during his creation of the world, and before the fall of man. We are told by Moses*, that God employed "six days" in creating the heavens and the earth, and all

* Gen. ii. 2.

“ the host of them, and on the seventh day God “ ended his work ; and he rested on the seventh day, and *blessed* and *sanctified* it ;” and that these seven days were *natural days*, for “ the evening and the morning ” constituted each day. After the fall, it pleased God in the abundance of his mercy, to call the seed of Abraham, the children of Israel, out of the state of ignorance, darkness, and sin, in which the race of Adam was involved, and not only to make himself known to them as CREATOR of the heavens and earth, but, in a *very particular* manner, to explain the nature of time, and the parts into which he had divided it, while he had been employed in the work. That God intended this particular communication should answer certain purposes, will not be disputed ; for he does nothing in vain : and one of these purposes, no doubt, was, that his creatures should set apart particular times in which they should rest from the labour to which he had condemned mankind, and devote it to his worship. But this does not appear to be the only use of it : for it is evident, from the tenor of the two Testaments, that the ceremonial rites of the Jewish church, established by the command of God, were intended to be typical of events, and of their respective times. This, I imagine, requires no proof. And if it does not, of what could this minute information respecting *the time*, and *the divisions of time*, which he employed in the creation of the world, be typical, but of that time, and those divisions of

time, during which he had appointed the world should exist, to give mankind an opportunity to recover their lost happiness? This information seems not only consistent with his merciful design, but necessary to promote it; for it, at once, unfolded the omnipotence of God, the fallen and perishable state of mankind, and the benefits they might derive from a future obedience to his righteous commands. Indeed, if it does not expressly say, it is strongly and figuratively implied; that, as he had been *six* natural days in creating the heavens and the earth, for the use and enjoyment of man, so he had decreed that man, for his ingratitude and disobedience, should continue in a militant and probationary state *six days*, and the length of each day should be extended to *a thousand years*; and as he had rested on the *seventh* day, so he had appointed a day of the same duration to take place at the end of the *sixth*, in which he would give peace and rest, and bless and sanctify all those, who, while in their probationary state, should fear him, and obey his commandments.

Indeed, it seems impossible to consider the divisions into which God commanded Moses to divide Time, without perceiving that they were intended to prefigure and inculcate these truths. For why did God command him to divide the week into *seven* times, to labour during *six* of them, and to rest upon and keep holy the *seventh*, or sabbath? Why to appoint *the sabbatical year,

* Levit. xxv. 3, 4, 5.

consisting of every seventh year, to labour and cultivate the earth during the *first six*, and to abstain from it during the *seventh*: but to inform the church, that mankind should continue seven periods of time; six in a probationary and militant state, and the seventh, and last, in a state of peaceful enjoyment in the kingdom of the MESSIAH? What means every seventh year, called the **“year of release,”* appointed for releasing all debts due upon loan, but the day of pardon and remission of sins, which the righteous shall receive through Christ in the last period of the world, when he shall reign upon earth, before he finally destroys it? And what means the great year of *“jubilee,”* the *fiftieth year*, following after every seven times seven sabbatical years, and which, taking a day for a year, is after the expiration of 4900 common years; a year in which *“the trumpet was ordered to be sounded, liberty proclaimed throughout the land, and every man return unto his possession;”* but to typify the sixth and last period of the six thousand years, in which *“†the everlasting Gospel”* of Christ shall be sounded and preached, *“‡the glorious liberty of the children of God”* proclaimed; and when they shall return, through the atonement of Christ, to their possessions, that is, to that state of purity, perfection, and happiness, in which God had been pleased originally to create them before the fall?

To the divine intention, in this division of

* Deut. xv. 1. Lev. xxv. 8, 9, 10, 11, 12, 13.

† Rev. xiv. 6, 7.

‡ Rom. viii. 21. Isa. lxi. 1, 2, 3, 4, 5, 6, 7. L. ke, iv. 18.

time, we cannot suppose Moses, or the Jewish church were strangers. For he knew he passed the sentence of God upon the children of Israel, for not taking possession of the land of Canaan which he had given them, although, after *forty days* search, they had found it flowing with milk and honey. He condemned them to a wandering miserable life in the wilderness, "forty days," each day for a year, to bear their "iniquities even forty years;" and moreover, when speaking of the fallen and perishable state of man, and the transient nature of time, he declares, that, "in the sight of God a thousand years are but as yesterday," or but as *one* day: plainly alluding to one of the six days of creation, which God had now extended to a thousand temporal years, by way of punishment to man in his militant state. And when we look into the doctrines of the most pious and learned of that church, while treating of her faith, we find that they have transmitted down to us, in many of their writings, her full creed respecting it. From them we learn, that the world should endure 7000 years, 2000 *without the law*, 2000 *under the law*, and 2000 *under the Messiah* and his Gospel, and 1000 under his immediate government and kingdom upon earth; meaning, by these three several periods, the 2000 years from the creation to the call of Abraham†, and the promise of God to him and his seed; the 2000 years from Abraham to Christ; and the 2000 years, during which his Gospel was to be

Psalm xc. 4.
VOL. II.

† Gen. xii. 1, 2, 3. xvii. 1—20.
P

preached; and the 1000 years of the millenium.

Nor does this meaning of the division of time remain unsanctioned by the apostles. St. Peter, when "stirring up the minds of the church to remember the words spoken before by the holy prophets and apostles," and reminding them of what they had heard, of the creation, duration, and destruction of the world, entreats her not to forget *one* thing; a *thing*, no doubt, of great importance to a clear understanding of the subject of which he was treating: "For," says he "beloved, be not ignorant of *one thing*, that one day is with the Lord as a thousand years, and a thousand years as one day;" evidently meaning, that with God, and according to his appointment and decree, respecting the distribution of time, so far as related to this world, "one day is as a thousand years, and a thousand years as one day;" for, besides the 'duration and the destruction of the world being his subject, we cannot reasonably suppose that he referred to time in *another* life; for there is no day, year, or other distribution of time there but only one eternal day or duration of space.

Nor was this division of time unknown to the primitive fathers of the church of Christ, who, there can be no doubt, founded their faith in it upon the literal meaning of the Jewish rites, upon what Moses and St. Peter had declared respecting "*one day*" being with God only as "*a thousand years*," and from the ancient traditions of the Jewish church; and this continued to be the belief of the faithful part of the Christian church,

until its decline into schisms and abominable heresies, and at length became in a manner lost in apostatizing darkness. Since the Reformation it has been, among many other important truths, revived by a few pious Christians; and as it is among the fundamental articles of the Gospel of Christ, often alluded to in both Testaments, it will in all probability gather strength as the Reformation shall spread and truth prevail, until it becomes again an article of the Creed of the true church of Christ.

However, in conformity to this great and original division of time, typically represented in the Jewish rites, the great and prominent events, in which the probationary state and salvation of mankind appear to be concerned, from the beginning of the world down to this day, have come to pass. For, according to sacred chronology, which is now received by the Christian world, there have been,

* From Adam, or the fall of man, to Noah, about.	1056	} Before the law.	} The six militant periods of 1000 years
From Adam to Abraham	2005		
From Adam to David, and Solomon's dedication of the temple.	3000	} Under the law.	
From Adam to the first coming of Christ, and the first resurrection, recorded by St. Matthew at the crucifixion.	4003		
† From Adam to the Reformation.	5000		
From Adam to the second resurrection, or to the second coming of Christ to reign upon earth.	6000		

* I do not find in the history of Adam, how long he remained

From Adam to the third coming of Christ to judge the world after its destruction, and the last resurrection } 7000 } The millenium to continue to the end of the world

in Eden before his fall; it is probable it was some years, that he might experience the blessedness and felicity of his condition, and be sensible of the gratitude due to his Creator for his ineffable bounty and goodness in creating him, and the heavens and the earth for his use. If we suppose this space to be fifty-six years, the period between his fall and Noah would be exactly one day of one thousand years, the first period of the militant and probationary state of man.

† I have dated the beginning of the Reformation in the eleventh century, because it would be easy to prove that it commenced much earlier than the sixteenth, which commentators delight to call the *Seculum Reformatum*. For although the power of the Pope was at its height, and the light of the Gospel was in midnight-darkness, in the eleventh century, yet, even in that age, there were some stars, some pious Christians, who opposed the doctrines of popery; and it seems to have been the divine will, that as the light of the sun begins to return at, and immediately after, midnight, so the light of the Gospel of Christ in the Reformation should commence immediately after its greatest depression and darkness; otherwise whence are those millions of martyrs who suffered for the word of God in the two following centuries?

In this Scheme we see,

1. The great period of time, consisting of seven thousand years, or the duration of the world.
2. In the first *six* days of the week, the first *six* years of the sabbatical year; and in the first six years of each of the great sabbaths of years, we see the *sixth* seventh parts of time, or the six thousand years of the probationary state of man; and in the *fiftieth* year, the last part or time, consisting of the last thousand years of that state in which the Gospel of Christ shall be preached to mankind, before the coming of Christ to reign.

3. And in the *seventh* part of every week, every sabbatical year, and every year of the year of sabbaths, the *seventh day* of *one thousand years* of rest in the kingdom of the Messiah.

From this scheme of the scriptural division of time, it appears that 4800 years of the time of the militant state of mankind, are already past, and that we are living in the sixth and last period, and even in "the last time" of that period, there being only two hundred years of the six thousand to come; and therefore it is reasonable to conclude, that we are now in "THE LAST TIME ALLUDED TO BY ST. JOHN IN THE TEXT, WHEN ANTICHRIST SHOULD COME."

But as the true knowledge of the time of the coming of this monstrous power, so long the dread of the Christian world, and so little known, is of no small importance; I will farther trespass on the reader's patience, and submit to his consideration another division of scriptural time, to which St. John may possibly refer. The four Gospels, and the Epistles of the Apostles, are not only doctrinal, but prophetically historical. The historical part embraces the events only which were come to pass within the last two days of two thousand years (the last great period of Mosaic time,) *under the Messiah*, commencing at his first coming, and ending at his second*: and this

* Deut. iv. 30. Joel, ii. 28. Acts, ii. 17. Heb, i. 2.

they call "the last days." This period they have divided into three lesser ones: "The *present time**;"—"the *latter days* or *times*†;" and "the *last days*, or *the last time*‡." By the first they refer to the period between the first coming of Christ to establish his church, and his exaltation of it over the heathen world; the second, to that in which she should depart from the word of God, and be depressed by Papal and Mohamedan persecution and darkness; and the third, to the period of the Reformation, or "the last time," in which "the everlasting Gospel§" should be preached to mankind; and it is worthy of farther remark, that St. John in the Revelation divides the time of the *Christian* dispensation in the same manner, to preserve and teach the same truths, viz. by *seven* seals, *seven* trumpets, and *seven* vials, and the millennium.

Now, whether we take the Mosaic or apostolic division of time as a clue to the time pointed at by St. John in the text for the coming of Antichrist, it equally answers our purpose: for, from the first, we perceive that we are living in "the last day" of a thousand years, within the last period allotted to the militant state of man; and even in "the last time" of that period, the very time pointed out for his coming. And if we consult the apostolic division, we find that we are now in

* Rom. viii. † 1 Tim. iv. 1. ‡ 1 Pet. i. 5. Jude, 12.
 2 Tim. iii. 1. § Rev. xiv. 6.

"the last days," in "the last time" of the Christian dispensation, even far advanced in the time of reformation, during which only the *Gospel of Christ is to be preached, and his merciful design of saving a fallen world to cease. And thus both of them unite in discovering this truth, that this is the *season and time* appointed for antichrist to come.

And here the correspondency of the *prophecies* in respect to the time of this great event is highly worthy of our notice. Daniel predicted that †*The Little Horn* should come at the *latter end* of the time of the fourth beast, or the Roman empire; St. Paul declared that the *Man of Sin* should "be revealed" *when the apostacy* ‡ "should be taken out of the way;" St. John, that the beast of the bottomless pit should "ascend" when § "the two witnesses," or the church of Christ, should "have nearly finished their testimony in sack-cloth;" and here again he tells us, that Antichrist shall come "*in the last time*," or within the period of the *Reformation*. Now, all the events, thus referred to by the different prophets to point out the time of the coming of Antichrist, are, in a manner, before our eyes. We have seen the last remains of the Roman empire, which has continued under different forms two thousand five hundred years, perish only *the other day*; and that the apostacy has been "taken out of the way" by a variety of means, besides the seces-

* Rev. xiv. 6.
† 2 Thess. ii. 7.

‡ Dan. vii. 8, 9, 10, 11.
§ Rev. xi. 3. 7.

sion and revolt of millions of its devotees. We have seen *the two witnesses*, or the church of Christ, prophesying "in sackcloth," nearly the allotted period of a thousand two hundred and sixty years, lately delivered, not only from the papal depression, but from the all-devouring jaws of *French atheism* and blasphemy, by the powerful arm of (next to the God of heaven) *the angel of the waters*, and *defender of her faith*, and ready to put off her mourning; and we have seen the *Reformation* not only to come, but so well established as to open the bosom of humanity and Christian love to all who **"fear God and give HIM the glory."* Surely such a striking coincidence of testimony, taken from the sacred records of divine truth, must convince the most incredulous, if he is capable of serious reflection, that the *present time* is the period foretold, in which "Antichrist is to come."

To ascertain whether this formidable enemy to Christianity is come or not, we must consider the signs by which he is described; for having pointed out the time of his coming, the apostle has given, in a brief manner (because no doubt he and others had before more particularly delineated his character), *certain marks* by which he should be known; and his arts, and delusions *guarded against*, when he should come. To put out of the question the name "*Antichrist*," which plainly imports a great power at *perfect enmity* with Christ, the marks are so decisively clear and un-

* Rev. xiv. 7.

equivocal, that it seems impossible for a mind, unprejudiced, to read, and mistake their meaning; and the more especially as they are not figurative, but literal. He tells us, "whosoever *denieth the SON*, hath not *THE FATHER*" (evidently meaning, that he hath not God with him, but is left to "the love of the world," and the strong delusion of his all-destructive lusts); but that "he that acknowledgeth the *SON* hath the *FATHER also*;" hath "the love of God," and the merciful protection of both the Father and Son. Again, "Hereby ye know the spirit of God; every spirit that confesseth that Jesus Christ *is come in the flesh is of God*; and every spirit that confesseth *not* that Jesus Christ is come *in the flesh is not of God*; and this is that *spirit of Antichrist* whereof ye have heard that *it should come*." Again, "For many deceivers are entered into the world, who confess not that Jesus Christ is *come in the flesh*. This is a *deceiver* and an *Antichrist*." And again, "Who is a *liar*," meaning the greatest of all *liars*, "but he that *denieth* that *Jesus is the Christ*? He is *Antichrist that denieth the FATHER and the SON*."

Now, where is the difficulty of understanding this plain description of "Antichrist?" The obvious sense of it is, that he should be a power that should "deny both the *FATHER* and the *SON*;" the Father as the true and *only God*, the creator of heaven and earth; and Jesus *the Christ*, as come *in the flesh* to reveal the divine will, and to atone for the sins of mankind; or, in other words, that he should deny not

only the existence and the peculiar doctrines of CHRIST, but even that fundamental principle, "THAT THERE IS GOD." But in what age of it, should we search the annals of the world, shall we find a Power so monstrous and consummately wicked? Not among the Powers professing *paganism*; for they, in the midst of their polytheism, have ever believed in one supreme, invisible Spirit, the creator of all things and had some notions of a future state of rewards and punishments; nor among the *apostate* Powers, for the Mohamedan Powers have ever professed faith in God, as the creator of the universe, and the dispenser of rewards and punishments in a future life; and the *Pope* has ever believed that "Jesus Christ is come in the flesh; that "Jesus is the *Christ*," or Saviour of the world, and confessed both "*the Father and the Son*;" nor in the *Christian* world, for that has also confessed all the divine truths revealed by Christ respecting the Father and himself. These are all the Powers of which history gives any account, as having come, from the time of the flood down to the present day. We must then look for "Antichrist" in the *present times*, and if we do not find him here, confess that he is not come. But can it be possible for any serious mind to take a view of the immoral and impious principles and the hostile conduct of the revolutionary republic of France, against all that has had the least appearance of Christianity, and not to see "Antichrist" here described, standing in the most

glaring light before him? It seems impossible; for she has avowedly, and in the most *public* and *authoritative* manner, in her legislative capacity, declared, that Jesus Christ was an *impostor*! that the fallible and corrupt *reason* of fallen man is the only *true and supreme God*; and in direct hostility to all the truths of the revealed word of God, through Christ, she has established a system of impiety, blasphemy, and atheism in their stead. In short, whether we consider the political principles of her constitution, or her doctrine and instruction, we find them directly denying the creation of the world by the true God, and of the redemption of it by his Blessed Son; or of Jesus being "the Christ come in the flesh;" and in short, both "the FATHER and the Son."

Thus, this great event, foretold by Daniel, more than *twenty-three centuries* ago, and by St. Paul and St. John not less than *seventeen hundred years*, with all the *particular circumstances* which have attended it; an event, exclusively of all other events that have happened in the world, so extraordinary and so improbable and unexpected, that no person would have thought it within the confines of possibility, had it been announced at the very eve of the time before it took place, has been accurately and completely *fulfilled*. Is not this a clear and full demonstration of the miraculous truth of prophecy? of the existence of its Divine Author, and his Holy word revealed through his immaculate *Son*? A DE-

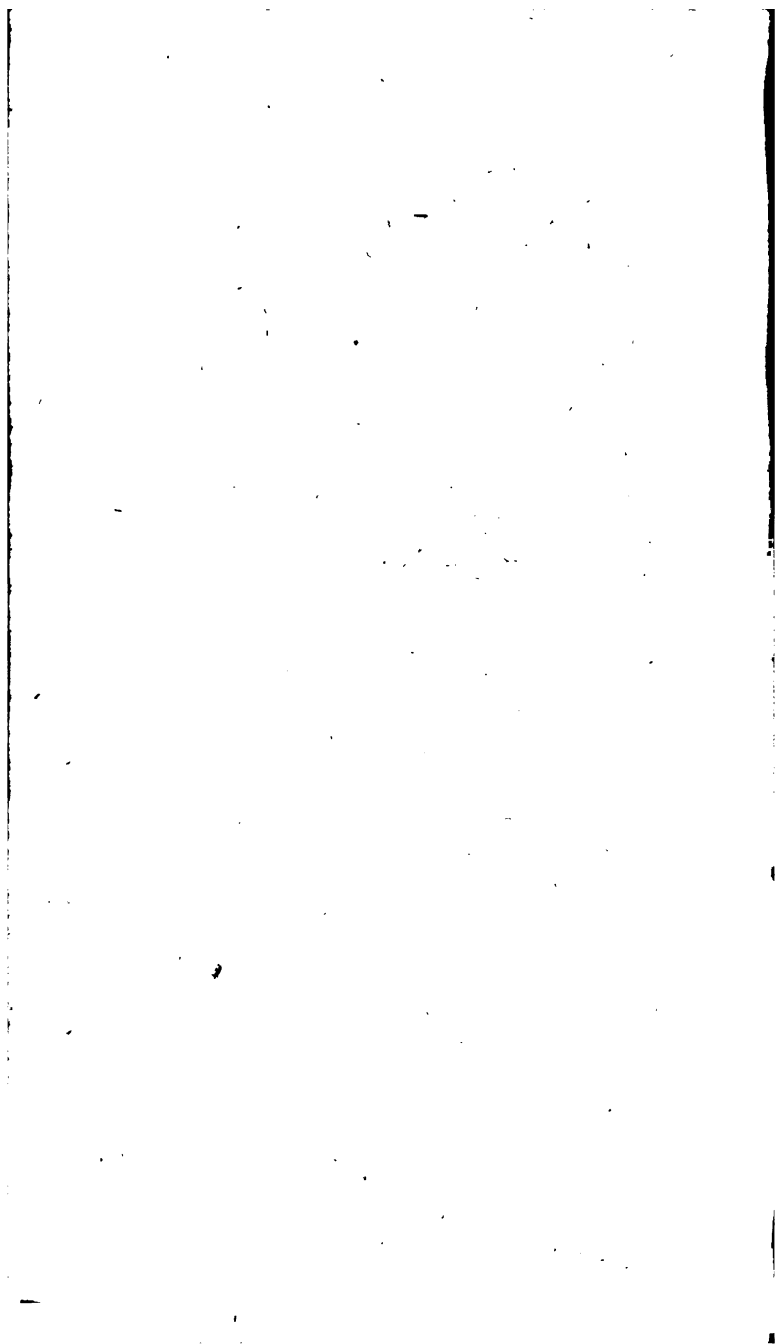
MONSTRATION IRRESISTABLE, BECAUSE A SEV-
DENT TO HUMAN PERCEPTION AS THAT OF
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THE
PROPHETIC,
OR,
ANTICIPATED HISTORY
OF THE
CHURCH OF ROME.

VOL. II.

Q



AN ADDRESS

DEDICATORY, EXPOSTULATORY, AND CRITICAL,

TO THE

REV. E. W. WHITAKER,

RECTOR OF ST. MILDRED'S, CANTERBURY.

SIR,

YOU will perhaps think this a strange kind of Dedication.—Addresses from authors to men of eminence, have generally had some object of interest in view; either to recommend themselves to some preferment in life, or their performances to the notice of the public: be assured this has neither of those motives. It is intended chiefly to expostulate with you upon the uncivil, and, I must call it, unchristian-like censure, you have passed on a work, evidently designed, whatever may be the success, to promote the truths of the Gospel of Christ.

When I wrote the "Brief Commentaries upon such parts of the Revelation and other prophecies," &c. I believed those prophecies had, in many instances, been misunderstood, misinterpreted, and misapplied to improper events; by which they had been thrown into great confusion, disrepute, and neglect: and that the best, the only means of rescuing so important a part of the word of God, from threatened neglect and oblivion, would be to bring forward some of the principal

errors of former commentators into candid and critical examination. To this end I presumed, with deference and humility, to submit my thoughts to the unprejudiced reader for his approbation, or a refutation of the errors I might myself have unwillingly committed. Nothing but the Truth, which I trusted would be the effect of such examination, being my aim, I earnestly invited "the pious and the learned," meaning the clergy and other Christian believers of every denomination, to assist in the laudable search after it; solemnly promising, at the same time, I would confess and recant the errors that should be proved by fair argument and impartial criticism. Such being the piety and purity of my motive, and the solemnity of my engagement with the public, I had no reason to expect, that any candid mind would condemn the work in the lump, without discussing one principle, or refuting one argument to justify the dictatorial sentence; and much less could I look for such conduct in a clergyman, professing the mild and friendly Gospel of Christ: and yet Sir, as Nathan said unto David, "*Thou art the man.*" 2 Sam. xxii. 7.

That you must have read my Commentaries before you published your own, there can be no doubt. The first were published in March, advertised to be sold by your own bookseller, and extracts from them appeared in three several monthly publications, before your's appeared in July. Besides, I am unwilling to conclude you possess so little candour, as to censure a work you had not read, although, it must be confessed, there is little difference between that measure, and the delivering it over to the demons of error, without particularly unfolding one of its blemishes. And as the principal object of it was to show the truth of the "*notion*," (as you are pleased sarcastically to call it) lately taken up, of the appearance of *Antichrist* under different characters, from that of the Church of Rome," it is a reason-

able conclusion, that I am one, if not the principal, of the culprits, you have disingeniously, and without ceremony, condemned.

In the last paragraph of your Preface, after having obliquely censured the British Government for the late hospitable refuge given to the unfortunate members of the Church of Rome, from the furious destruction of Atheistical France, (a censure not altogether corresponding with the character of a minister of the Gospel of Christ, which commands to "do good unto *all* men," Gal. vi. 10. "to love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us.") Matt. v. 44. you say, "At the same time the constancy with which it (the Church of Rome) is holden up as the great persecutor of God's witnesses even to the last, will convince him (the reader) that the notion lately taken up of the appearance of Antichrist under different characters, is not only an error, but one *highly pernicious* in its consequences, in drawing the attention of Christians from a quarter (the Church of Rome) on which they should ever keep the strictest guard."

This long sentence is replete with so much equivocal and sophistical froth, that it is impossible to find out the substance. If there be nothing in it to wonder at, its absurdity will create a smile. The happy knack of persuading yourself, that the credulity of your readers will answer as a substitute for reason and fair argument, is not ingenious, but delusive. For you trust that "the constancy with which it (the Church of Rome) is holden up as the persecutor of God's witnesses even to the last, will convince him (the reader), that the notion lately taken up of the appearance of *Antichrist* under different characters, is an error." This, Sir, is really the first time I have ever heard or read, that constancy in maintaining a doctrine, is the proper ground of mental conviction. Persons who have been ac-

quainted with what has passed in the world, have known, that the most mischievous doctrines, as well as evident truths, have been with great *constancy* and perseverance held up from age to age, and yet the former have been believed, and the latter rejected. Hence the rational part of mankind have ever conceived, that the only means of obtaining that knowledge which ought to produce solid and permanent conviction, is the right use of reason and fair argument in the comparison of our ideas of things, and not in the constant repetition of a doctrine, nor in indefinite censure. But, perhaps, you did not consider, that if the *constancy* of a doctrine were to become the test of that truth whence conviction ought to arise, Paganism, Mahomedanism, and Papacy, would be that test. The first of these has been invariably held up to the greatest part of the world three thousand years, and nearly twelve centuries longer than the Gospel of Christ; and the two latter much longer than the position you would prove by it, that "the Church of Rome is Antichrist;" and that by your logic, the advocates of those abominable falsehoods might prove them to be more impressive objects of conviction, than the truths of the revealed word of the ever-living God.

But, Sir, in an attempt to mislead your reader, I fear you have misled yourself. For you cannot, I think, but know the position; that the "Church of Rome is the Antichrist," has been merely an hypothetical opinion, often asserted, as often contradicted and never proved. On the contrary, the more ancient, as well as a majority of the modern divines, have held up the negative doctrine. All the ancient fathers who have mentioned the subject, such as Iræneus, Cyril, Jerome, Austin, &c. &c. have, from the evident meaning of the Prophecies of Daniel and St. John, referred the æra of the rise of Antichrist, to "the latter times," and "the last time" of the Gospel of Christ; and

you will not surely insist, that the Church of Rome, whose power and influence commenced in the beginning of the seventh, and has continued twelve centuries since, arose in "the last time or latter times" of the Christian dispensation. They also contended, that this monstrous power, which was to "exceed in wickedness all before him." (Dan. vii. 23) was not to come before the Church of Rome should be destroyed, or so fallen and reduced, as to make ample way for it. And you, or those versed in the Roman history must know, that the civil and ecclesiastical power of the Church of Rome has never been destroyed, or so reduced, as to make room for so great and wicked an enemy of the Church of Christ, until the year 1798. And that it was then, and not before, that *Atheistical France*, the *true Antichrist* having previously seduced her children into atheism, made them the instruments of her fall; and destroyed both her civil and religious head, by the establishment of an *Atheistical Republic* in their stead, in direct confirmation of the opinion of the authorities I have just quoted. And, Sir, in respect to the opinions of the later divines, I suspect you will find it a difficult task to produce any of them, who ascribed to the Church of Rome the character of Antichrist before the latter end of the tenth, and beginning of the eleventh century, four hundred years after her rise. In the twelfth century this sentiment gained some ground. The Waldenses and Albigenses, who were persecuted and massacred by tens of thousands, adopted the opinion; and, it must be confessed, that the great Wickliffe, and other principal leaders of the Reformation, believed that the Pope was Antichrist. But it is now easily perceived, that their belief was founded on a mistaken imagination, heated by a pious zeal to promote the Reformation, that there was to come in future no opponent and enemy to the Church of Christ, more wicked and dangerous than the Pope. This persuasion

induced them very innocently, though incautiously and erroneously, to apply all the signs of the "Little Horn," the "Man of Sin," and "Antichrist," to the Pope : and thereby involve the Prophecies in that confusion, which every more modern Protestant commentator has added to, by adopting the like errors. Now what shall we say of those truly pious and learned men, but that they were not Prophets, and therefore could not foresee, that a Power more Antichristian and consummately wicked than the Pope was to come ? and that *humanum est errare*.

But how much greater was the number of those who held the contrary opinion, even during the Reformation. For the Pope and his adherents, who were beyond calculation more numerous than the Protestants, no sooner found that the Church of Rome was stigmatized with the name of Antichrist, than a multitude of advocates started up, and with great force of reason and argument refuted the opprobrious aspersion. Availing themselves of the opinions of the ancient Fathers, they proved that Antichrist was a Power to come in "the last days." The Lateran Council of Bishops condemned the doctrine, that the Pope was Antichrist, as false. The king of France, with the advice of his counsel, "*prudentissimorum vivorum*," as they are stiled in his edict, forbade that any one should call the Pope Antichrist. Grotius, that pious and learned critic, eminent for his knowledge of the scriptures, held the same opinion. And even in England, the birth-place of the famous Wickliffe, the greatest of the Reformers, down to so late a period as the reigns of James and Charles the first and James the second, (in the latter end of the last century) the doctrine was by no means "fashionable," as Bishop Newton, the great reputed classic on the Prophecies, confesses: and thence takes occasion to say, "There are fashions in divinity as well as in every thing else; and therefore the true doc-

"trine of Antichrist was for a time *suspended*, and false hypotheses were invented; and it may surprise any one, that *so little* was said upon the subject in the *long* controversies concerning Popery, in the reigns of Charles and James the second." Since that time little has been said on the subject, even by the Protestant commentators. These being the facts, what becomes, Sir, of the "*constancy*" of the doctrine held up *to the last*, that "the Pope is Antichrist?" or of the argument upon which you rely to convince your reader of that unsound notion?

But leaving the untenable ground you have chosen to censure the work, to your own more careful examination, that you may take a better, if to be found, I will pass to the censure itself. You assert, that "the *notion* lately taken up of the appearance of *Antichrist* under different characters, from that of the Church of Rome, is not only an *error*, but one which may prove *highly pernicious* in its consequences, in drawing the attention of Christians from a *quarter*, on which they ought to be ever upon their guard." If the notion be not only an *error*, but one *highly pernicious* to Christians, no decent apology can be made for your not offering a single argument to refute it, and thereby *prevent* its highly pernicious effects. Or are we to conclude, that your opinion of your own high authority as an author and a critic, or the little respect you entertained for your reader's judgment, induced you to think he would give equal credit to your *dictum*, as to solid argument? However this may be, "it is a notion (you add) lately taken up." Had you consulted the works of the ancient Fathers, when treating of Antichrist, and rightly understood them, you would have found, that they so far accord with that "notion," as to affirm, that Antichrist was to come, not in the early part, but in the "last days or time" of the Christian dispensation; and that many of the Papal com-

mentators united with them in opinion, as I have before shewn. But the great mischief of this "*error*," as you are pleased to call it, consists in its tendency to "draw the attention of Christians from (the Church of "Rome,) a quarter on which they ought ever to be on "their guard." That every Christian ought always to be on his guard against the doctrines of that Church, and neither to sleep nor slumber on his watch against every enemy, until the blessed day of his complete redemption shall come, I agree; and you must confess, that I have not been *sparing* in exposing her many frauds, delusions, sins, blasphemies, and bloody persecutions of the Church of Christ: and thus strongly warned every Christian to be on his guard against her fornications and abominations. What then do you mean to say? Is it, that no other enemy of the Church of Christ, is, or shall come to try the faith and obedience of the Christian world to the revealed word of God, during her militant state upon earth? Candour can put no other construction upon your words. Let me then ask you, what think you, in your serious moments, of that MONSTROUS SYSTEM OF ATHEISM, which has lately reared its dreadful head, and firmly established its power on the throne of the most powerful kingdom in Europe, if not in the world? A system that surpasses in the audacity of Sin, blasphemy, and wickedness, that of the Church of Rome, as far as the sun surpasses in light the smallest star that twinkles in the heavens! A system so ultimately depraved, that none ever before invented will bear a comparison with it! A system, which rejects the idea of a future state of rewards and punishments, which abjures the Son of the ever living God, and with impudent ridicule and disdain, defies the Omnipotence, nay, denies the existence of Jehovah, who created the universe! Is not *this* the identical Antichrist, described by St John

who denies "THE FATHER AND THE SON?"* What think you, Sir, of the millions after millions of the professors of Christianity, including many of the kings, princes, and other great men of the earth, who have been already seduced into this dreadful vortex of perdition? What think you of the hundreds of thousands professing faith in Christ, who have suffered death because they would not worship the image deified by *this* inexorable monster? not, indeed, by those tardy weapons, the inquisition and the sword, which could not keep the pace with its infernal malignity against Christ and his followers; but by those mutilafarious instruments of death, the *guillotine*, the *musket*, the *cannon*, and *French baths*, by which hundreds were massacred, as it were in a moment? And what think you of its meditated and fixed plan, confirmed by the most horrid execrations, oaths, and public denunciations, of fraternizing the world, Christians not excepted into a faith in its blasphemous tenets and principles?

Now, Sir, is such a powerful monster, having myriads in its train, and it is to be feared, still encreasing in numbers, a friend, or an harmless enemy to the Christian Church? If a friend, you are certainly right in censuring others for giving it the character of *Antichrist*. But if it be what its own historians describe, and what it really appears to be, even upon a candid examination of its character and past conduct, the most malignant and inveterate enemy of "the Father and the Son," that has ever hitherto appeared in the world, then it cannot be an "error," and much less one "highly pernicious in its consequences," to call it *Antichrist*, nor to "draw the attention of Christians" to this their most formidable enemy, as well as to the Church of Rome, that they may be ever upon their guard against them both; that they may not be

* 1 John, ii. 22.

in the awful state you would leave them, without oil in their lamps when summoned to the marriage supper, and receive from the bridegroom the dreadful answer, "Verily I say unto you, *I know you* "not." (Matt. xxv. 1 to 12.)

Thus much in answer to your unqualified and very unbecoming censure, both as a clergyman and a critic; and had you not stepped out of your way to pass it, I should here have finished this address. But as you have charged me with a misapplication of the Prophecies, "highly pernicious in its consequences to Christians," I was naturally led, in my search after truth, to look into your Commentaries, hoping to find explanations and references to the prophetic signs more proper, and of course less "pernicious to Christians." But how great was my disappointment! The farther I travelled the more the path was obstructed with briars and thorns, with misconstructions and misapplications of the figures to their natural and proper events. To unfold them all in their true colours, would be a tedious and unnecessary task. I will therefore confine my strictures upon them to a few of the more gross ones, which have already thrown the Prophecies, that holy and important part of the word of God, into great confusion. And as a desire to convince or be convinced according to the truth, is my only aim, I will not follow the example you have set me, by condemning what I think erroneous by a dictatorial assertion without discussion, but candidly examine your opinions, or rather of those whom you have followed; for you have really given us little new, except that jumble of wild and eccentric notions—that "the Turkish Empire is to fall, to open the way, according to the new doctrine of indemnities, for an exchange with the Pope for the City of Rome;" that "the seat of the Papal Church is to be removed to Jerusalem; that "the Pope is to triumph for a time in Jerusalem;" and that

"the day of vengeance is to be locally in Judea*."—Notions upon which, as they relate to future events, I shall not at present comment upon; but pass to those you have entertained, respecting the Prophecies which have been fulfilled.

1st. In your comment upon the third verse of the eleventh chapter of the Revelation, which says, "I will give power unto *my two* witnesses, and they shall *prophecy* forty and two months in sackcloth," you interpret the figure of *my two witnesses*, to mean "all the true worshippers of God, and especially, the preachers of his pure word." In this interpretation, however terrible it may be to differ in opinion with so learned a divine as Mr. W. I cannot accord. That all "the true worshippers of God," or rather, all "the preachers of his pure word," are his witnesses, is not denied: provided always, that you suffer me to add "in spirit and in truth;" for you must know that there are many wolves in sheep's clothing, who preach the pure word of God as water is spilt upon a stone, without effect; and whose moral lives are as different from it as light from darkness. So all the servants of a man, while they faithfully serve him, are *his servants*; and these, when speaking of his servants generally, he would properly call *my servants*. But a man may have many servants, and among them *two*, who from their long continuance in his service, their unceasing diligence, fidelity, and successful labours, may excel all his other servants. Such *two* servants, when meaning to show their superior excellence above all the rest, he could not describe by any words more properly, than by the emphatic phrase, *my two servants*. In like manner the spirit of God, conforming to the common meaning affixed by mankind to words, that he might be understood; and intending to point out to their attention

* Whitaker's Comments on the Revelation, p. 442, 443.

two things, which had borne the longest, continued the most unceasing, the most faithful, and the most successful testimony, to his existence, his wisdom and power, and goodness, and to all his other divine attributes, and to his merciful mission of his beloved Son to reveal his holy word, and to offer terms of salvation to a fallen world: and intending, at the same time, to distinguish them from all others which had borne testimony to the same truths, such as the Prophets, Apostles, and all the preachers of his pure word, as *two* things highest in his divine estimation, and therefore the most proper and beneficial for man to look up to, calls them emphatically, "MY TWO WITNESSES,"—Now what *two* things are there within the compass of human knowledge, to which this emphatic description can allude, but to those two sacred oracles of the word of God, the Old and New Testaments, which have invariably and faithfully attested all the truths necessary for men to know, respecting God and his blessed Son, from the beginning of the world? In this construction of the phrase, I am countenanced by authorities, the authenticity of which I imagine you will not dispute. It was upon these *two* witnesses that Christ himself principally relied, as the greatest and most infallible proof of his mission and authority. For when revealing to the Jews, that he was the "*light and life*" from God the Father, with a power to give them to the world, he rebukes his hearers for their want of faith in him, notwithstanding the proofs they had received*. But at the same time, with that divine candour, that ever marks his holy character, he tells them, when considering those proofs, "If I bear witness of *myself*, my witness is not true†," meaning not true in the opinion of men, who with good reason believe not a man who boasts of doing things impossible; but says he, "there is another that beareth witness of me," meaning John

* John vi. from 19 to 30.

† Ibid 31, 32.

the Baptist, "and I know that the witness which he witnessed of me is true*." "He was a burning and shining light, and ye were willing *for a season* to rejoice in that light; but at length departed from it.—" "But know this, I receive not testimony from *man*†; that is, I depend not solely nor principally upon the evidence of man, nor upon that of the Prophets, nor of the Apostles, nor of "the preachers of the word of God;" nor even upon John, in whom for a time ye believed; for there have been false Prophets, and will be false Apostles and false preachers. "But I have a greater witness (even) than that of John, for the *WORKS* "which the Father hath given me to *finish*, the same. "*works* that do I bear witness of me, that *the Father* "*hath sent me*‡. And *THE FATHER* himself which "*hath sent me*, hath borne witness of me. Yet ye "*have neither heard his voice nor seen his shape*, and "*ye have not his word abiding in you*: and therefore "*whom he hath sent, him ye believe not*§. But these "*things I say, that you may be saved*||;" that you may not depend on the supposed deficiency of these proofs as an excuse for your unbelief. For there are certain other unerring and infallible witnesses, that "the Father hath sent me;" which, if you will diligently, and with a contrite spirit, consult, you will receive the word and grace of God, and through your faith in me be saved. And therefore, the blessed Son of God enjoins them to search *the scriptures*, as those superior and infallible witnesses. "Search the (two) scriptures," adds he, "for in them ye think ye have eternal life; and they "*are THEY* which testify of me¶." Taking the words *they*, twice repeated, as they are clearly expressed, the sentence means nothing short of this—that the *two scriptures* are *they*, or those *two* witnesses which testify

* Ibid 35.

§ John v. 37, 38.

† Ibid 34.

|| Ibid 34.

‡ Ibid 36.

¶ Ibid 39.

of me, and "the works which the Father hath given me to finish" from the fall of Adam to the consummation of all things. Search them with diligence and humility, and with a sincere desire to understand them, and they will teach you faith in me, and lead you to what you "think is in them, eternal life."

In confirmation of this truth, Christ, after his death, when he appeared to the two Apostles on the way to Emmaus, adduces and rests upon the Scriptures, as the great and infallible testimonials of himself, his mission, and offices. "Beginning at Moses and all the Prophets," says St. Luke, "he expounded to them in *all the Scriptures* the things concerning himself.*" And Apollos, that "eloquent man, mighty in the Scriptures," as the same Apostle describes him, upon being converted from the baptism of John to that of Christ, pursuing the advice and example of his Great Master, made use of no other witnesses but the *Scriptures*, to prove that Jesus was the Messiah: "For he mightily "convinced the Jews, and that publicly, *shewing by "the Scriptures*†, that Jesus was the Christ."

I am aware, that the cavilling unbeliever, whose art and fort rest in raising obstacles to the most important truths, may here object, that Christ could not mean in his lifetime to refer to the New Testament, which did not then exist. But such objection could never enter into the mind of a Christian; for he must know, that although the Old Testament is full of types and images foretelling the coming of Christ in the character of the Messiah; yet being written before, they could not bear testimony of and record their completion; and that Christ, who knew all things, was aware of the necessity of another testimony, to that end; and had therefore determined, that his Apostles, inspired by his divine Spirit, should write the history of his miraculous

* Luke xxiv. 27.

† Acts xviii. 28.—Luke xxiv. 45.

conception, birth, miracles, holy life, doctrines, death, and ascension, in the New Testament, or Scripture; that this Testament was accordingly written, and in the possession of all the Churches, and its blessed truths propagated in many parts of the earth before the Revelation to St. John. And thus Christ had *two witnesses* at the time he made that Revelation: one, the Old Testament, foretelling his coming; and the other, his being actually come in the character of the Messiah, to redeem a fallen world. Had he rested his evidence on one of them only, it would have been very defective: but by adding the testimony of the New Testament to that of the Old, as they harmonized with and established each other, they form in two distinct parts, one great chain of irresistible demonstration of the whole truth he wished to prove, respecting the Father, and himself. Hence, it was not only natural, but indispensably necessary, when, in his life-time, he was teaching all future generations the way to everlasting life, through faith in him; as well as at the time of the Revelation to St. John, to refer to both parts of that evidence, by which that faith was to be established.

Here, Sir, I should drop this topic, if I did not think it a duty, to repel every mistaken argument, that tends to lessen that estimation and reverence, in which those two holy books, the Old and New Testament, ought to be held by all mankind, as the folding doors of their salvation, which will be opened by Christ to all who believe in his "two witnesses." Acting merely from this motive I will trespass yet a little longer on your patience, to show how much you and other commentators, have indulged your wild and visionary notions, in torturing the plain words of the text, to make them "refer to all the true worshippers of God, and especially the preachers of his pure word."

I imagine you will not deny, that the Spirit of Prophecy must have represented future events to the minds

of the Prophets, in a manner conformable to their ideas of things, and the terms fixed on by mankind to convey them. For otherwise, neither the Prophets themselves nor mankind, could understand them. Nor will you contend, that John did not understand the Revelation when made to him. Now Christ, who made the Revelation, having occasion in the course of it, to point out certain unerring and infallible testimonials of himself and his mission, refers, and expressly limits their number, to *two*: "And I will give power unto my *two* witnesses." The Prophet understood the number in the same limited sense, and in that identical sense records them for the use of mankind. And mankind, by their universal agreement, have affixed to the word *two*, a certain definite meaning, which is *one* added to or conjoined with *one*: as in English, *two*; Latin, *duo*; French, *deux*; &c. But you, Sir, and the learned commentators whom you have followed, in the teeth of that agreement of the plain meaning of the Prophet, and the infallible authority of Christ himself, have perverted and tortured the plain *definite* meaning of the word *two*, into an *indefinite* one, into indefinite millions, and in that sense applied it to "*all* the true worshippers of God, and preachers of his pure word." By what authority or licence you have taken this presumptuous liberty, of thus expounding the word of God according to your arbitrary notions, it is impossible to conceive. It would, however, be well in you to consider, that should you persist in affixing your own arbitrary ideas to terms, and should others follow the example, the terms composing human languages may be thrown into greater confusion of tongues, than they were at the building of the Tower of Babel; and the pure and holy word of God perverted into a blasphemous jargon.

Besides, Sir, there are many other descriptive marks of the *two* witnesses, not less than twenty; each of which militates against, and proves the extreme and

wanton-absurdity of your construction. These I have fully explained in my Commentaries*, and yet you have neither refuted, nor even noticed them. However, I will here as briefly as possible repeat them. 1. *They are to prophecy 1260 years in sackcloth.*—2. *They are compared to two olive trees.*—3. *To two candlesticks standing before the God of the earth.*—4. *Fire proceedeth out of their mouth.*—5. *They have but one mouth.*—6. *If any man will hurt them, he must be killed.*—7. *They have power to shut heaven, that it rain not.*—8. *Have power over waters to turn them to blood.*—9. *And to smite the earth with all manner of plagues, as often as they will.*—10. *When they shall have nearly finished their testimony, the Beast of the Bottomless Pit shall kill them.*—11. *Their dead bodies were to lie in the streets of the great city.*—12. *A city compared to Sodom and Egypt.*—13. *And a city where also our Lord was crucified.*—14. *The people and kindreds were to see their dead bodies three days (years) and an half.*—*They were not to suffer their dead bodies to be put in graves.*—16. *They were to rejoice over them and make merry.*—17. *Because these two prophets tormented them.*—18. *After three days (years) and an half, the Spirit of Life from God was to enter into them, and they were to stand upon their feet.*—19. *Great fear was to fall upon them which saw them.*—20. *And they were to hear a great voice from heaven, saying unto them, Come up hither; and they were to ascend up to heaven in a cloud; and great fear was to fall on them that saw them.* Such, Sir, are the descriptive signs and marks of the “two witnesses,” or great testimonials of his power and mission, given to us through the Prophet, by Christ himself: and surely they are worthy of the best consideration of every Christian, and particularly of yourself, who seem to have passed over them with as little attention as you have my Commentaries upon them. But, Sir, as that charity, which is the most excellent of

* Vide Chap. iii. from p. 45 to the end.

Christian virtues, teaches me to believe, that you mean to promote the Gospel of Christ, let me entreat you to re-consider your exposition of this important part of the Prophecies; and, if you can, show the similitude and analogy which any one of the signs bears to any one, two, or the whole of the "true worshippers of God, or the preachers of his pure word;" and if you cannot, give up your erroneous construction, that the Prophecies may be extricated from the confusion, in which this, and other mistakes, have involved them; and that the two Testaments, the holy Scriptures, may be restored to their most excellent rank in the world: "for they are able to make us *wise* unto salvation, through *faith*, which is in Christ Jesus. They are given by *inspiration* of God, and are profitable for *doctrine*, for *reproof*, for *correction*, for *instruction* in righteousness; that *the man of God may be perfect*, THOROUGHLY FURNISHED unto all GOOD WORKS." 2 Tim. iii. 15, 16, 17.

2d. Equally incorrect and unjustifiable is your explanation of the fifth verse of the eleventh chapter of the Revelation; where the Prophet says, "And she (the Church of Christ) brought forth a *man child*, who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne." You contend, that the "man child" here referred to, is a type or representation of *Constantine the Great*; and the Throne of God, of his temporal Throne;* and thus you reduce the Word of God and the MAJESTY of his power, to a level with those of a *man*. Did you, Sir, when you thus expounded the text, consider whether it agreed with the tenor of the Gospel history or not, which ought ever to be before an interpreter of the Revelation? If you had, you would have recollected that Christ is emphatically called "*the Word*,"† because he is the great revealer of

* Whitaker on the Revelation, p. 194, 195, 199 to 202.

† John i. 1, 2, 3, 4, 5, 9. Heb. i. 3.

the word and will of God: That he was "in the beginning with God;" that he created and was vested with divine power over the world; conceived and born of a virgin, and dwelt among us; that he introduced and sowed "*the seed*" of that glorious incorruptible word in his holy Church by his divine Spirit*, and caused it to be recorded by the Apostles in the New Testament, and added to the Old, for the light and instruction of mankind leading them to eternal life†: That the prophet foretells in this chapter, that "the woman clothed with the sun, and the moon under her feet," or the Church of Christ being with child, travailed in birth, pained to be delivered, and "brought forth a man child;" that is, a child as powerful at its birth, as when adult; that the Dragon should "stand before the woman for to destroy her child as soon as it was born;" that the woman should "fly into the wilderness to her place, merely to be fed and nourished there, during "the space of 1260 days," or years; that the man child should be "caught up unto God and to his throne." And when we look into the histories, giving an account of the progress of the Church, we find she laboured under the most discouraging pains and persecutions, from the first to the seventh century, when she had brought it forth as it were into open day, by having propagated it in all parts of the earth: that at the eve of the accomplishment of this blessed work, the dragon (Phocas, Emperor of the Roman dominions) granted to the Bishop of Rome his commission of *universal* Bishop, who determined to destroy, to smother the word of God, in his abominable doctrines and infallibility, immediately set up his idolatry in the heathen Pantheon of Rome; and that the Christian Churches fled to, or that some immediately, and others soon after, embraced the darkness and wilderness doctrines of his blasphem-

* Matt. xiii. 3 to 9, 19, 37, 38. † Luke xi. 28.—James i. 22.

mous superstition, a small number, who remained to the last uncorrupted, only excepted. And we all know, that the pure word of God has been handed down to us in the two Testaments, through the dark ages of Popery, in despite of the many attempts made by the Church of Rome to lessen their inexpressible importance, and even utterly to supercede their utility, by her pretended infallibility. I say, had you duly attended to the tenor of the Gospel history, and rightly understood the literal meanings of the prophetic figures, it is difficult to conceive how you could avoid seeing, under the figure of "the woman," the Church of Christ; under that of "her bringing forth," her having propagated the word of God and Gospel of Christ in all parts of the earth; under that of the "Dragon," Satan and his instrument, the Church of Rome; under the "flight of the Church of Christ into the wilderness," the sudden and rapid manner in which she fled, as it were, into the embraces of papal darkness and idolatry; under her being "fed," or merely "nourished," the small number which should remain uncorrupted during her wilderness state; under "the man child," THE WORD OF GOD; under its being "caught up *unto* God and to his throne," his divine and especial protection and preservation of it, as it stands recorded in his "two witnesses," the Old and New Testaments, during the long period of 1260 years; and farther, without being interpolated or adulterated, but as pure and perfect as it was delivered to the Apostles, by Christ himself. In this construction of the text, the regular chain of the events of the history of the Church is preserved, the harmony of its several parts maintained, and all the events predicted and referred to, have been completely fulfilled, than which there can be no greater confirmation, of the propriety and truth of any construction whatever.

You have now my exposition of the text submitted to your consideration; and, as I conclude, a right cla-

edication of the Apocalypse is the object we both have in view, I will take the liberty of examining your own, if, perchance, the truth may be traced in one of them. You contend with your predecessors, that Constantine the Great is the *man child* referred to in the text, brought forth by "*the woman*," or Church; but you do not explain how the Church brought him forth, as a woman brings forth a child out of her body; nor how "a man child" applies to him at the time of his *birth* more than to any other child or man ever yet born; nor how, nor when, nor where, "he ruled over all nations with a rod of iron." These most significant and important characteristicks of the "*man child*" you have passed over in silence, as if they were no part of the word of God; or at least of so little consequence as to be unworthy of your notice. But be assured, Sir, there is not one sentence, no, nor scarcely one syllable, of that divine word, which is not of high importance to a right understanding of the subject in which it is used: and none more so than those you have thought unworthy of your regard. And you are bound, as an expositor, to find out the proper prototypes of those signs, before you attempt to palm your distorted expositions and visionary notions upon mankind, as sacred truths.

You do indeed attempt to show how Constantine was "caught up unto God and his throne;" and this is, by his victory over "Galerius," and "the successive overthrow of Maximilian, Maxentius, and Licinius," by which "he became sole emperor."* And this extravagant exposition of the text you expect your readers will swallow without examination. For you have not explained the similitude of the figure of a man's being "caught up to God," to his becoming the sole emperor of a temporal state; nor the resemblance of

* Whitaker on the Rev. p. 201, 202, 203.

the throne of the most high God, which is in heaven, and whence he eternally manifests his wisdom, power, and most excellent glory, to the temporal seat (for Rome being a republic, had no throne) of the supreme power of a man. That Constantine, in the course of divine Providence, gained his victories over Galerius and other competitors for the empire, admits of no doubt; but such an event, so common to other men, bears no resemblance to the figure of "a man child being caught up unto God, and even to his throne;" nor can the figurative expression, without a gross perversion of it, convey any idea of that event. But to reconcile the figure to the event, or rather to your arbitrary and licentious construction, you violate and reverse the great rule and principle of the symbolic and prophetic language, which is invariably to make *temporal* things the types of *spiritual*. For you make the throne of God, which is *spiritual*, a type of the throne of Constantine, which is *temporal*: contrary to all the examples in holy writ. And thus, by a daring hyperbole, you compare the exalted throne of God, to that of a man. But Christ who is the spirit of Prophecy, deals not in hyperbolical descriptions. No type of spiritual things, though it bear a resemblance to them, surpasses the truth; Christ himself tells us, "I am the truth*," that is, the truth itself. Ever meaning to be understood by mankind, he strictly adheres to their language, whether composed of sounds and words or symbolical representations; and his representations and images are ever simple, accurate, and perfect.

Let us, however, enquire, whether a little common sense, aided by the Scripture, will not help us to a true interpretation of the figurative expression "caught up unto God and his throne." In common language and common sense, by a man *taking up* a child or a thing,

* John xiv. 6.

we understand, that he takes it under his care, to his bosom, to his more especial protection. And when we search the scriptures, we find that God and his throne are in heaven; in his boundless immense and spiritual heaven. There Christ commands us to pray to "Our father which art in heaven*." And God himself declares, "that the heaven is my *throne*, and the earth my footstool†." And we read that "the Lord took up Elijah to heaven in a whirlwind‡," from the threatened destruction of Jezebel: meaning, under his divine and spiritual protection: And that Jesus Christ, after his dreadful crucifixion and death, was taken up into heaven, "to sit at the right hand of the throne of God§:" that is under the especial and eternal protection of his Father. And in the text under our consideration, the man child was to be caught up *unto* God and to his throne, to his throne itself, because we are told, "the word was God||." It was his *truth*, it was of his divine essence, it was HIMSELF. It emanated from *him* through his ever-blessed Son, and therefore he would not suffer it to be hurt or impaired, during the temporary wilderness state of the Church, that he might in his own appointed time return it to her. And thus the Prophet expressly foretels in the 14th chapter, 6th and 7th verses.

But, Sir, you seem to have stumbled upon a text¶, in which you find the throne of David, whom Solomon succeeded, is called "the throne of the Lord;" and erroneously taking the verse in a figurative sense, you cite it to justify your construction of the figurative sense of the one under consideration. Whereas, had you employed a little discrimination upon it, you would have perceived that it does not contain one figurative word; and that the writer only intended to inform his reader in

* Matt. vi. 9.

† 2 Kings ii. 12.

|| John i. 1.

VOL. ii.

‡ Isa. lxvi. 1.—Acts vii. 49.

§ Acts. i. 2. 11.—Heb. xii. 2.—Psal. cx. 1.

¶ 1 Chron. xxix. 23.

literal and common terms, that "Solomon sat upon the throne of his father David, (given) of the Lord to him," when he caused Samuel to anoint* him king of Israel at Bethlehem. In this sense, and in no other, I apprehend every judicious reader, has ever understood the text, and none of them ever conceived, that David ever sat upon the throne of God in heaven, which your construction strongly implies.

3d. In order to support one error, you commit another. Errors are often very prolific, and one frequently begets many offsprings. After a very imperfect comparison, tending to show a typical resemblance between Solomon and Constantine, you add, "yet was he (Solomon) in the *earlier* part of his glory, *made* a type of that perfect character, which has since appeared as the true King of Israel." It is much to be regretted, that you have not told your readers in what part of holy writ, this type may be found. I have searched for it, and it is not there: and therefore I apprehend I may safely ascribe it to that licentious construction of the word of God, which is the fertile source of those religious absurdities and Christian dissensions, which efface that true simplicity of piety and morality, it is intended to establish in the hearts of men. A *type*, Sir, is a symbol, or figure, or true representation of some mode, person, or thing, which is to come; and it must not only exhibit certain essential qualities resembling those of the thing typified; but those qualities must be such, as to distinguish it from all other things of the same kind. For if it wants the first, it wants the similitude; and if it has the similitude of those qualities, and that similitude applies to more things than one, it is rendered impossible to know which of them is the thing typified; and the type, or thing so falsely called, becomes nugatory. To give

* 1 Sam. xvi. 13.

you an example.—*Richard* may have beautiful eyes, a fine elevated forehead, and a beautiful head of hair; but with a flat nose, a mouth disfigured by two hair lips, a cheek stained with a dark claret colour, and a large wen protuberant from his chin. *John* has the same beautiful eyes, forehead, and hair, and all his other features bearing a just and graceful symmetry with them. Again, *Richard* may be prosperous and honest in all his dealings, liberal to the distressed, and public spirited; but he may possess great vices besides, and even abandon those virtues, and become proud, ambitious, lascivious, irreligious, and impious. *John* resembles *Richard* in prosperity, honesty, liberality, and public spirit; and moreover, is in the practice of all the other virtues, which invariably he retains till his death; he is humble, meek, chaste, charitable, religious, and innocent. Now, Sir, would any man in his sober senses, ever think of making *Richard* a type of *John*? Or would any such man known *John* by such type if made? And yet you have made a man a type of the Son of the most High God, of less resemblance, if not a greater contrast to him, than *Richard* to *John*. To prove this truth, I will submit to your consideration, the several characters of your type and prototype, as they stand in the holy Scripture, and compare them together, if perchance, we may find out any typical similitude between them.

Solomon, though sprung from the loins of David in lawful wedlock, was born of the body of an adulteress, formerly the wife of Uriah.* In his youth “the Lord loved him,† and he loved the Lord.” And the Lord gave him the kingdom of his father David, and established it in his hands:‡ and at his particular prayer, gave him wisdom, and an understanding heart to judge the people, and to discern between good and bad; and “riches and honor, so that there should not be any

* 2 Sam. xii. 24.

† 1 Kings iii. 3.

‡ 1 Kings ii. 46.

“among the kings like unto him in all his days*.”—And God appeared to him twice; and in pursuance of his promise to his father David, made a covenant with him, that if “he would walk before him as David his father walked, in integrity of heart, and in uprightness, to do all that he had commanded him, and would keep his statutes and his judgments, then the Lord would establish his kingdom upon Israel for ever.”† And the Lord magnified Solomon in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.”‡ And after all this divine condescension, in the possession of all these temporal blessings, such as were never bestowed on man before or since, and with a divine promise, twice repeated, of establishing his kingdom for ever before him, what returns of gratitude and obedience did he make to his almighty Creator and Benefactor?—None! we read of none. On the contrary, even “in the earlier period of his glory,” to use your own expression, he violated the law of God, in marrying Pharaoh’s daughter, an idolatress; which was “a great evil” in the sight of the Lord, for which many suffered death. And soon after, such were the depravity of his mind and the extent of his lust, that he “loved many strange women of the Moabites, Ammonites, Edomites, and Hittites;” such was the wanton extravagance and variety of his concupiscence, that it required 1000|| strange women to gratify it. To this abominable sin he added another yet greater under the law, and the most particularly and frequently forbid, the worship of false Gods. “He turned away that heart which the true God had filled with wisdom and understanding, after other Gods:

* 1 kings iii. 9, 10, 11.

† 1 Chron. xix. 25.

|| 1 Kings xi. 1, 2, 3.

† 1 Kings ix. 1 to 10,

§ 1 Kings iii. 1. Neh. xiii. 23 to 28.

“after Ashtoreth, the goddess of the Zidonians ; and
 “after Milcom, the abomination of the Ammonites ;
 “and he built an high place for Chemosh, the abomi-
 “nation of Moab, in the hill that is before Jerusalem ;
 “and for Moloch, the abomination of the Children of
 “Ammon ; and likewise for all his strange wives,
 “who burnt incense, *and sacrificed to their Gods.* And
 “the Lord was angry with Solomon, because his *heart*
 “was turned away from the Lord God of Israel, which
 “had appeared unto him twice.”* And the Lord pas-
 sed judgment upon him saying, “I will surely rend the
 “kingdom from thee, and will give it to thy servant.
 “Notwithstanding, in *thy* days I will not do it, for
 “David *thy Father's* sake ; but I will rend it out of
 “the hands of thy son. Howbeit, I will not rend away
 “all the kingdom ; but will give one tribe to thy son,
 “for David my servant's sake, and for Jerusalem's
 “sake, which I have chosen ;”† “that David my ser-
 “vant may have a light always before me in Jerusa-
 “lem, the city which I have chosen to put my name
 “there.”‡ And the Lord rent the kingdom out of his
 hands, leaving to his posterity only one, out of the
 twelve tribes of Israel. This small mercy, small as it
 really was to him, was not on account of any worth or
 merit of his own ; for God himself, when reprehend-
 ing him for the breach of his covenant and his statutes,
 and denouncing the divine judgment upon him, tells
 him, “that it was for the sake of David his servant,
 “and for Jerusalem's sake, the city I have chosen to
 “put my name there :”§ evidently alluding by the
 first, to the promise made to David respecting his son
 Nathan the Prophet : and by the second, to the pre-
 determined purpose of establishing the kingdom of the
 Messiah, or the New Jerusalem, in the lineage of Jesse

* 1 kings xi. 4, 5, 6, 7, 8, 9,

† Ibid. 11, 12, 13.

‡ Ibid. 36.

§ 1 Kings xi. 11, 12, 13, 26

and David.* And what was the conduct of Solomon upon hearing this awful judgment? Did he repent of his crimes, and entreat pardon of his offended benefactor? No! But as impiously, as foolishly, resolved to annul the decree of Omnipotence, by seeking to murder Jereboam,† to whom God had given the ten tribes. And in this state of impenitence, in all probability, he died: for we read of no sorrow, or contrition of heart, for his manifold sins.

Such, Sir, are the leading and prominent features of your type. I am conscious that I have not distorted or exaggerated any of them. I will therefore proceed to compare them with those of your prototype, the immaculate Son and Lamb of God, the Lion of the Tribe of Judah, or, as you properly stile him "the true King of Israel."

1st.—SOLOMON

though sprung from the loins of David in lawful wedlock, was born of an adulteress, the wife of Uriah.‡

CHRIST

was born of a spotless virgin, who had never known man, by the miraculous power of God.§

2d.—SOLOMON

was born under the law delivered by God to Moses, and he was bound to obey it, but he violated it throughout.

CHRIST

came to fulfil and put an end to the Law, and to introduce into the world the new covenant with Abra-

* 2 Sam. vii. 1 to 16.

‡ 2 Sam. xii. 24.

† Ibid xi. 40

§ Matt. i. 18.—Luke i. 35.

ham and his posterity* and he punctually and faithfully performed the arduous task.

3d.—SOLOMON

by the special command of God, built a temporary Temple, which was to be destroyed; and God consecrated it, and his Spirit dwelt in it for a time: but he built many other Temples of his own corrupt and wicked will, to strange gods and idols, in defiance of the command of the true God, and sacrificed in them.

CHRIST

came to erect, and has erected, an everlasting Temple in the hearts and souls of men. In this spiritual Temple he presides, and ever will preside, until he shall come in all his glory, to judge the world.

4th.—SOLOMON

although forewarned and forbid by God himself, became a powerful instrument of Satan; and, by his example encouraged and tempted the Tribes of Israel to forsake God, and to worship strange gods, and idols made with hands.

CHRIST

came to reveal and propagate the truths of the true God, to suppress and destroy the worship of false gods, and all manner of idolatry. He has once already, in the fifth and sixth century, triumphed over the Heathen world, and is utterly to destroy it at his second coming to reign upon earth.

5th.—SOLOMON

was loved by God, and he loved God in his earlier

* Gen. xvii. 1 to 16.

days ; but the love of God was not greater to Solomon than to all other men : “ for HE regardeth not persons, nor taketh rewards.”* And the love of Solomon was frail, inconstant, and impure ; and was soon after changed into dislike and contempt, and became transformed to the most abominable objects of idolatry and lust.

CHRIST

was loved by God with love everlasting, and his love to God was unceasing, uniform, and eternal. Their love was mutual, for he was in the *Father*, and the *Father* in him†: and the fruits of that love was a perfect obedience. For, says Christ himself, “ I seek not mine own will, but the will of the Father who hath sent me. I can of myself do nothing, but what I see my Father do : for what things soever he doeth, these doeth the Son likewise‡.”

6th.—SOLOMON

possessed great wisdom above the rest of mankind ; but it was like all other temporal and worldly things, weak and uncertain ; and which, when not directed by right reason and the grace of God, is “ foolishness with God, who knoweth the thoughts of the wise, that they are vain, and therefore let no man glory in men§.” It was that wisdom by which Solomon led the Tribes of Israel into idolatry ; and the same philosophy or wisdom which has led the French nation into atheism, and certain perdition.

CHRIST's

wisdom was “ from above,” the spiritual wisdom of

* Deut. x. 17.—1 Pet. i. 17.

† John v. 30, 19.

‡ John x. 38.

§ 1 Cor. iii. 19, 20, 29.

his heavenly Father : " The price of it is above rubies. " The topaz of Ethiopia shall not equal it, neither " shall it be valued with *pure gold**." " The wisdom " that is from above is *first* pure, then peaceable, gentle, and easy to be entreated, *full of mercy*, and *good fruits*, without partiality or hypocrisy†," and leads " to eternal light and life.

7th.—SOLOMON

possessed of more wisdom, wealth, grandeur, and temporal blessings, than any mortal before or since, with the covenant of God to give him an everlasting kingdom, if he would keep his statutes, suffered himself to be tempted to violate that covenant, and those statutes : and to forfeit that everlasting kingdom, by wicked, foolish, wanton, strange women.

CHRIST

was tempted by Satan, the deceiver of the whole world, with no less a bribe than "all the kingdoms of the world;" but he resisted and repelled the mighty temptation with meekness, yet with the firmest fortitude, and rose immaculate above it.

8th.—SOLOMON

came into the world a fallen sinful creature, and passed out of it in the usual course of other men, with this exception, that he was one of the most ungrateful and wicked of men, if we may judge from the scriptural account of his life and actions; and answering no other purpose, in a moral point of view, than a conspicuous and notorious example of evil.

* Job xxviii. 18, 19.

† James iii. 17.

CHRIST

came into the world, and expended a life in perfect obedience to God, and exemplary love, good works, and good will to man; and then offered it up to an ignominious and agonizing death upon the cross, to answer two glorious purposes: one, demonstrative of the justice of God in the creation of man; the other, of his infinite mercy, in offering him terms of life and salvation, after he had forfeited them. The first in shewing, that as HE, the *second* Adam,* having assumed the complete and identical nature of the *first* Adam before his fall, could resist the temptations of the same evil spirit, and all the lusts of the world, and live sinless, and in perfect obedience to the will of God; so the first Adam, who had been created pure, innocent, and happy, after the image of God, might, by a right use of his free will, have maintained his innocent and happy state, during the period allotted for his probation; at the close of which, and as a reward for his fidelity, he would have been translated, without knowing either the first or second death, into a state of immortal and never ending happiness, whence he could not fall. And the second, to make an atonement for him and his posterity, to the justice of an offended God, that they might, notwithstanding Adam's disobedience, enjoy eternal life. In short, Sir,

9th.—SOLOMON,

although the most favoured of men, was a great, proud, ambitious, vain, and wicked oppressor, fornicator, adulterer, idolater, and in his heart a murderer. And on the contrary,

* 1 Cor. xv. 47.

CHRIST,

although loaded with the just wrath of an offended God, to which he was about to make an atonement for the sins of mankind; was "meek and lowly in heart; his yoke is easy and his burthen light:" the perfect and immaculate "Sun of Righteousness," enlightening the world.

I would have dwelt longer on the dissimilitude, or rather striking contrast between your type and your prototype; but the serious mind recoils from the comparison at every step. Far be it from us then, to seek for any thing like a perfect type of the immaculate Son of the most High God, among the fallen, frail, sinful race of Adam: for we may be assured it is not to be found among them. And were it otherwise, there have been many more righteous and perfect characters than Solomon, who yet fall infinitely short of that resemblance necessary to constitute a type of our Redeemer: such as Noah, Job, Moses, Abraham, Isaac, Jacob, Joseph, Samuel, &c. And as you seem not to have duly attended to them, by your having recourse to one so improper as Solomon, I will refer you to a few of them sanctioned by Christ and his Apostles. The Brazen Serpent* erected upon a pole by Moses in the wilderness by the command of God, which healed the Israelites when bitten by the fiery serpents, and saved them from a temporal death, was a type of Christ, who, by the healing virtue of his atonement and suffering on the cross, healed and saved a fallen and sick world from the second death, upon their looking up to him with hope and faith in him, and his doctrines. And this type he confirms himself: for he tells us, "As Moses

"lifted up the Serpent in the wilderness, even so must

* Numb. xxi. 8, 9.

"the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life."* The baptism of the Israelites unto Moses in the cloud and in the sea,† was a type of the spiritual baptism of the Gentile world, under the cloud, and in the sea of Pagan idolatry, with the Holy Ghost.‡ The manna, or bread sent down from heaven, with which the Israelites were filled in the wilderness,§ was a type of the hidden manna, or spiritual bread, with which Christ now, and will for ever, feed and fill the souls of all men, who seek and obey him through faith.|| The water that came out of the rock when smitten by Moses,¶ and of which the Israelites drank, that rock was a type of Christ, and the water of that spiritual comfort and renewal of life, with which all those that seek Christ in spirit and in truth, are refreshed and comforted.** "Now these things were our examples,"†† (or figures) says St. Paul; and again, "all these things happened to them (the Israelites) for types or examples of things to come, and were written for our admonition."†† Indeed, I firmly believe, that were divines to follow the advice of their great master; and with due diligence "search the Scriptures," they would find few, if any, great and important matters, which have, and are to come to pass under the Christian dispensation, but what have been either typically or expressly foretold in the Old Testament. What an irresistible demonstration would a work of that kind be, of the divine truths of the Gospel of Christ!

But enough has been said upon this point. I will therefore proceed to examine a strange and unaccountable error, which those you have followed have incautiously committed in their construction of the Apocalypse, which has thrown that part of the word of God

* John iii. 14, 15. † 1 Cor. x. 2. ‡ Mark i. 8.—Luke iii. 16.

§ Exod. xvi. 14. || John vi. 32, 33, 34, 35.

¶ Numb. xx. 11. ** 1 Cor. x. 4. †† Ibid, 6. †† Ibid, 11.

into great confusion, and from which it is high time it should be disburthened.

4th. In the 13th chapter and first ten verses of the Apocalypse, St. John unfolds the prophetic history of the Church of Rome, under that of "the Beast which he saw rise up out of the sea." He begins with a full and complete description of that ecclesiastical domination, her rise, and the source whence it derived its great authority; and then proceeds to narrate in detail its transactions and exploits, its dominion and tyranny over other sovereign states, their servile subjection to the despotic authority of that Church, her wars against and her persecutions of the Church of Christ, the period during which her tyranny and oppression should prevail, the loss of her power, and the particular manner and means of her fall. Having thus foretold the coming of one enemy of the Church of Christ, he proceeds in the next verses to predict the coming of *another*; and he not only calls it "*another Beast*," or Power, which he saw "coming up out of the earth," but accordingly describes it by marks and signs totally different from those by which he had described the first Beast, and of which he had just before written the history; and therefore expressly calls it "*another Beast*," which he saw come up out of the *earth*." And yet, Sir, contrary to the established rule of mankind in the formation of all languages, of affixing certain ideas of things to certain sounds or words, the commentators whom you have followed in your construction of the figurative marks of the second Beast, contend, they are both descriptive of the first Beast, the Church of Rome; and to support this wild theory, you have distorted and perverted the figures, into meanings which no language will justify. Do you believe that the Prophet understood what was revealed to him, and that he knew how to communicate it to mankind in their own language? If you do, you must believe with me, that he

did not mean to refer to the *first* Beast, or the Church of Rome, but to "*another*" Power, distinct and different from her; or you must believe that he meant to mislead and deceive. Were you to tell us, that you saw a man of such a description, and then add, and I saw *another* man, describing him by marks entirely different; and were we to contend you meant to convey to us an idea of the *same* man, and not *another*, would you not conclude that we were deranged in our understandings, or had lost the meaning universally affixed to the word *another*? How then can you expect, that mankind can receive a construction so contrary to their settled ideas? Some apology might be made for your predecessors in this "mischievous" error, which has thrown the Apocalypse into great confusion, as they wrote before the second Beast had come; and might incautiously conclude, no other enemy but the Church of Rome was to come; but for you, who have heard his ravings and denunciations against the Church of Christ, and seen the dreadful progress he had made towards its destruction, to be not only silent, but the first to censure with severity all those who have thought it their duty to warn Christians against its seduction, no apology can be made.

5th. There are other "notions" in your Commentary upon the Apocalypse, which neither the nature of this Address, nor my leisure will permit me to notice at present; and yet there is one which I cannot pass over in silence, because it has misled many antecedent commentators, and has a direct tendency to deceive others in future.

St. John, in the preceding part of the Apocalypse, having foretold the opposition and persecutions which the Church of Christ would have to encounter during her militant state, from the powers of Paganism, Mahomedanism, Popery, and Atheism, gives us the history of another, the last and yet more formidable enemy, by the appellation of the "Great Whore, or Babylon

the Great," under the seventh and last vial (chap. xvi. from ver. 13 to the end.) Now I affirm without hesitation, that it is impossible for any serious seeker after truth, upon a candid perusal of the two first verses, not to perceive that they are descriptive of a *combination* or *grand confederacy*, of *many*, if not *all*, the *ungodly Powers upon earth*, who are to be "gathered together to the battle of the great day of God Almighty."* The principal parties in this confederacy, namely, the *Dragon*, the *Beast*, and the *false Prophet*, their spirits or ambassadors, the Powers to whom sent, the formation and design of the confederacy, the gathering of their hosts together, and the time, and place of the battle, are clearly described. And when we examine the descriptive marks of this enemy, they are as widely different from those of the Church of Rome, as from those of any other Power that ever existed upon the earth. To place this truth in a light that excludes all refutation, let us compare their different marks.

The Church of Rome is described (see chap. xiii)

As a *Beast*, a *single* and individual Power. (Rev. xiii. 1.)

Is simply called, a *Beast*. (Ibid)

Is prefigured by a *Beast*, the symbol of a wicked Power.

Has upon its seven heads

Babylon the Great is described (chap. xvii)

A *Confederacy*, or a *Power*, formed by a mixture and combination of many Powers. (chap. xvii. 14, 15.)

Has a variety of names, besides Babylon the Great, as *the Great Whore*, *Mystery*, *the Mother of Harlots*, and *Abomination of the Earth*. (Ibid, v. 5)

By the Great Whore sitting upon a *Beast*, to denote the wicked Confederacy.

The *Beast* on which the

* Rev. xvii. 14—xix. 19, 20.

one name, the name of Blasphemy.

Derived her Power and great Authority, from the Dragon, or the Emperor of Rome. (ver. 2.)

Was to continue forty and two months, or 1260 years, and has continued upwards of 1200. (ver. 5.)

Was to come, and has come, in the *early* part of the Christian dispensation; and accordingly did so, in the year 606.

The fall and end of her power were to be by her captivity, and she has been carried into captivity by French Atheism; and remains in that state, under the yoke of Atheistical France. (ver. 10.)

Great Whore is to sit, is to be *full* of Blasphemy, to denote the blasphemous nature of all the combined Powers. (ver. 3.)

The great Whore is to derive her Power from the Kings of the Earth, and of the whole world. (ver. 14.)

The great Whore is to continue one hour, or a *short time*. (chap. xvii. 10, 12.)

The great Whore of the Confederacy is not to come, until the *latter* end of the Christian dispensation, or until "the great day of God Almighty," (chap. xvi.)

The grand Confederacy or "Babylon the Great," is to be utterly broken and destroyed; the "Beast," and "the False Prophet," two of the confederated Powers, are to be "taken," "and cast into the lake of fire, burning with brimstone." (chap. xviii. 20)

Thus whether we consider the origin of the two Powers, their descriptive names, the derivation of their respective great Authority, the times of their coming, the periods of their continuance, or the manner of their fall and destruction, they are totally different and inconsistent. And yet you, Sir, following modern commentators, have applied the figures descriptive of "the Great Whore or Babylon the Great," to the same power, the Church of Rome. By what strange and unwarrantable licentiousness in the exposition of the

word of God you have done this, it is impossible to conceive. However, there can be little doubt, if it has not given rise to, it has greatly countenanced that slander, which we hear so commonly cast upon the Apocalypse, by the unbelievers of the present day, of its "wild and visionary allegory," and that in the construction of it, "any thing and every thing may be made of it." To rescue the Revelation, that important part of the Word of God, from the insignificance in which it was buried during the dark ages of Popery; to disburthen it from the misconstructions under which it has laboured, during and since the Reformation; and to repel the groundless slander so commonly cast upon it by modern unbelievers; were the objects in my view in writing the Commentaries. And I will again repeat, that far from being so vain of my own abilities, as to think I could accomplish a task so arduous of myself; I hoped for, and invited the aid of the pious and learned. And should I, instead of fair discussion and argument, meet with from all of them, as I have met with from you, nothing but general rebuke and undefined censure, it will not discourage me in the laudable design.

One word more, to account for this, as you will probably call it, extraordinary Dedication of the following Prophetic History of the Church of Rome, to you in preference to many other exalted characters of the Church of England. It was partly to show the errors of your explanation, and application of divers texts of the Apocalypse; and partly with the hope of convincing you of a truth, of which an unbiassed perusal of my Commentaries ought to have convinced you: that though an enemy to the blasphemous and atheistical monster which has lately established its power in France, threatening to overthrow, and must overthrow, the divine system of Christianity, unless the Providence of God shall interpose to prevent it; yet I am no friend

to the idolatry and blasphemy of the Church of Rome. In the following history you will find, should you think it worthy of your notice, that I have translated every figurative word and expression, I trust, into its true literal meaning, and applied them according to that meaning, to the events pointed out by their symbolical resemblance, to their respective figures. In performing this task, you will farther see, that I have neither exaggerated nor diminished the dangerous and wicked principles of that Church; and therefore could not intend by the Commentaries, what you so unkindly intimate, to "draw off the attention of Christians from a quarter, on which they ought ever to be upon their guard."

I am, with all due respect,

THE AUTHOR.

THE
PROPHETIC HISTORY
OF THE
CHURCH OF ROME, &c.

REVELATION, CHAP. XIII.

Verse 1 And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed, and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints and to overcome them; and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity; he that killeth with a sword must be killed with the sword. Here is the patience and the faith of saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon.

Verse 1. And I stood upon the Sand of the Sea, and I saw a *Beast* rise up out of the Sea, having *Seven Heads* and *Ten Horns*, and upon his *Horns Ten Crowns*, and upon his Heads the name of *Blasphemy*.

INTERPRETATION AND COMPLETION.

A *Beast* is an animal whose natural properties are strength, cruelty, and a gratification of its lust. Such are those of a tyger, a bear, and a lion; and therefore it is an apposite symbol to denote an idolatrous, oppressive, cruel, destructive, and sensual human power. Hence the four great idolatrous empires, those cruel oppressors and destroyers of the world, are designated by Daniel "by four beasts." (vii) on account of their filthy and lustful idolatry, and their bloody and destructive wars. Now in all these respects the Church of Rome perfectly resembles a beast. The most impartial historians bear ample testimony to her idolatry, her filthy concupiscence, and her bloody and exterminating persecutions. They inform us, that besides her blasphemous idolatry, expressly forbidden by God, and her unrelenting and merciless persecutions of the Church of Christ, during the long period of eight preceding centuries, she has practised and countenanced every kind of crime and every filthy abomination, such as frauds, magic, simony, fornication, adultery, incest, sodomy, assassinations, poi-

soning and murders ; and moreover that her Popes, her head and her great Exemplars, her Cardinals, her Priests, Monks, Nuns, Friars and Jesuits, have lived in and up to these abominations. Here then we perceive the Church of Rome as properly typified by a *Beast*, and we shall presently see that she is the identical beast alluded to in this verse by " a beast rising out of the sea."

The sea is a great natural body supported by *many lakes, rivers, and fountains of water*, and therefore is a proper figure to represent any great human power, maintained and supported by *many nations and people*. In this interpretation we are justified by the Prophet himself, who tells us in another place that Waters in prophetic language is a figure for " peoples, and multitudes, and nations, and tongues."* Hence the literal meaning of this figure is, that the Power foretold shall rise up among many nations and peoples of different languages, and establish a powerful arbitrary, and cruel domination over them. And this was the case of the Church of Rome. She first reared her head in Rome among the Western Nations of different Languages ; and having, by innumerable arts, pretended miracles, and superstitious frauds, spread her blasphemous Idolatry over the minds of the Western World, she governed both their bodies and souls with a rod of heated iron, putting to the

* Rev. xvii. 15. Isaiah viii. 7.

most cruel death all people who would not suffer their consciences, as well as their reason, to be changed, regulated, and dictated to by her merciless will.

Again, St. John saw this Beast rise up out of the "sea." The sea is a body of water naturally calm and undisturbed, and therefore an emblem of many nations in a state of *peace*.—The prophet does not intimate that it was disturbed by the winds, and therefore we must conclude it was calm when he saw the beast rise out of it. Indeed, he tells us he saw it rise while "he stood" not upon the *coast* or *shore* of the sea, "but on the *SAND*" which he could not have done had it been agitated by a storm, the sand thrown up being at such times covered by its waves. Hence we may justly conclude, by this calm state of the sea, or of the nations, that he means to refer to a time when they should be at peace. So Daniel makes use of a similar figure: when foretelling the four great Heathen Empires which were to rise up out of the nations, when they should be at war one with another, he saw "when the *four winds* of the Heaven *strove* upon the great sea, four great beasts come up from the sea"; (Dan. vii. 2. 3.) and here *additio probat regulam*. The meaning of the text must then be, that the power foretold must rise up at a period of time when "the peoples, and multitudes, and nations, and tongues," should be calm and *at peace*.

To do justice to this figure accurately, pointing directly to the time of the rise of the beast, we must take a summary view of the state of mankind from the flood down at least to the seventh century; a period of more than 3000 years. In the first ages of this period, we reasonably conclude from the nature of man, what ancient Histories intimate to be true, that the just and dreadful judgment of God upon the antedeluvian world, by which a greater number of the human race was destroyed than now inhabits the earth, must have been deeply impressed on the human mind, and greatly influenced their conduct towards him, and their fellow creatures. Hence they lived virtuously, contentedly, and peaceably under patriarchal dominion; and when an increase of their numbers rendered that mode of Government inconvenient, if not impossible, they changed it for regal; choosing their Kings out of that class of men most eminent for their piety, virtue, and wisdom,* Such kings studied the happiness of their people, and their people in return gave them a grateful allegiance.

It was a blind tradition of this blessed *Æra*, that gave rise to the ancient heathen fable of the golden age, in which reverence to the Gods, and good will to man are supposed to have reigned up the earth. But in time, all remembrance of the dreadful antediluvian judgment, and all knowledge of the true God,

* Rawley's History of the World.

who inflicted it, became effaced from their minds, and buried in oblivion ; and with it all fear of punishment for their evil deeds, either here or hereafter. Yet having only some confused and blind traces of an* unknown and invisible GOD, they thought they must have those that were visible, and therefore they adopted, some the celestial bodies, and made a variety of others with their hands, images of beasts, fish, serpents, &c. taking care that they should be such as were without the ability to punish, or molest them. Thus lost to all Knowledge of the truth, and having no fear even of their own Gods, they, like their antediluvian Ancestors, gave a loose to the lustful passions and propensities of their fallen and corrupt Nature : and the fear of offending the true God, the only source of righteousness, truth, and happiness, became superseded by their Pride, Ambition, and Avarice : those hideous parents of Robbery, Murder, War and Conquest. Thus instead of punishing Mankind† for their disobedience a second time by a general destruction, it seems to have been the will of infinite Wisdom to leave them to the ruinous and dreadful effects of their own wickedness, until the TRUE GOD should be graciously pleased to make himself fully known through his immaculate Son “ in the fullness of time.”

For History informs us, that during the last 4000 years and more, Peace has been in a

* Acts xvii. 23.

† Gen. ix. 11, 12, 13.

manner banished from the Earth, and the state of mankind ever since been that of War, depredation, and slaughter ; two short intervals excepted to be mentioned hereafter.

Three Centuries and a half after the *flood* had scarcely elapsed, before man began to plunder and slay one another. Ninus, King of Assyria, made War upon the Babylonians and the other nations of the Earth, which gave rise to the great Babylonian Empire ; Darius the Medo-persian destroyed the Babylonian, and erected the Persian. Alexander conquered the Persian, and established upon its ruins the Grecian, and his successors kept the World in a state of Warfare, until it fell a prey to the Roman ; and the Roman did not suffer the World to be at peace until she stiled herself the mistress of it, and that not before the beginning of the fourth Century. It was now for the first time, after the second Fall of man from his allegiance to the true God, they enjoyed any considerable respite from a state of tumult, war, and blood ; a *blessed tranquillity*, as the Historians of the day call it, the *natural* and *infallible effects* of the divine operation, and the influence of the general faith of mankind in the truths of the Gospel of Christ.— This happy period however continued not one complete century, from the conversion of Constantine to the death of Theodisius the Great ; the world now for the most part professing christianity. But forgetting the misery of their late unhappy state, and not duly appreciating

a Blessing so novel, extraordinary, and unmerited, they departed from that divine light which had led their fallible reason out of the paths of error and darkness, to those of Truth, Justice, and brotherly Love.

They wickedly perverted and tortured the plain meaning of the Word of God into doctrines and practices congenial to their pride, ambition, avarice and lusts; and again pursued the dictates of their fallen nature. Hence arose those dreadful wars between the Roman Empire in its christian state, and the Huns, Goths, and other barbarian nations: horrible scenes of rapine and slaughter, which continued from the death of Theodosius, to the Expulsion of the Ortrogoths from the Roman Territory, about the middle of the sixth Century. Now again, whether because these divine judgments had wrought a degree of repentance and reformation, or from the abundance of God's mercy, or that the appointed time of that universal destruction and punishment which mankind had now for the third time deserved, had not yet come, it pleased him to grant to them a second interval of a general peace, which lasted from the Expulsion of the Ortrogoths from Italy about the middle of the sixth Century to the year 630, when the Saracens under Mohamet commenced Hostilities against the Roman empire; hostilities yet more extensive, of longer continuance, and equally desolating and dreadful; and from that Æra, partly by the ferocious injustice and cruelties of the Mohame-

dan Hierarchy in the East, and partly by the arts, frauds, intrigues, and bloody persecutions of the Papal in the West, the Christian world has known no respite from scenes of War and human Slaughter down to the present times.

Now to one of the two intervals I have described, in which the nations of the Earth were to be at peace, the Prophet must allude by the calm state of the Sea, when the beast was to rise out of it; for we read of no other; but which of them is the question. It could not be in the former, for there was no Beast, no strong and cruel idolatrous power, which rose in the world between the conversion of Constantine, and the death of Theodosius. We must then look for the rise of the Beast in the second, and here we find from historical testimony, that the Corner Stone and foundation of the Papal Edifice, were laid by Phocas the Roman Emperor, in the year 606, during the interval of peace between the Expulsion of the Ostrogoths in the middle of the sixth century, and the Saracen Wars which commenced about the thirtieth year of the seventh. It was in the year 606 this Emperor granted to Boniface, then only bishop of Rome, the commission of supreme head of all the Christian churches, to hold to him and his successors for ever. Under the cloke of this authority he and his successors, Popes of the Church of Rome, have ever since dictated her will, established her idolatry, and with it her enormous power over the Kings and Nations of the Western part of the civi-

zed World. Thus she became the exact Prototype of a beast, or a strong and most cruel power arising out of the Sea, when calm, or out of the Nations *when they were at peace* ; and tyrannizing over not only the Bodies, but over the reason, Consciences, and the Souls of mankind, either by seducing or compelling them to obey her wicked and blasphemous will.

Ver. 1, continued. Having Seven Heads, and Ten Horns, and upon his Horns, Ten Crowns.

INTERPRETATION AND COMPLETION.

There is an exact symbolical resemblance to the Head of a Beast in the supreme legislative authority of civil societies, whatever be their different forms. In the Head of a Beast its supreme will and power are supposed to reside, and thence to direct and enforce all the motions and actions of every member, and part of its body ; so in every nation or civil society the supreme will and power reside in its legislative authority, by which it directs, regulates, and enforces all the motions and actions of all the members of the body politic. And this Beast was to have Seven Heads—or seven different *Legislative Authorities*. Now this is exactly the case of Rome, which has been the seat of the Government of the Roman State under its various revolutions, from the time it was built by Romulus more than 2500 years past, down to the Rule of the Popes in the Church of

Rome. It has had seven different Heads or forms of legislative authority, namely, Kings, Consuls, Dictators, Decemvirs, Military Tribunes, Emperors and Popes. And

A Horn of a beast is a firm, pointed, callous substance growing out of its Head; it is the means by which it provides for and protects its body from harm; and conquers or destroys its enemies. It is therefore an accurate symbol to typify the *Executive Power* of a state, which as it were grows out of, is appointed by, and acts under the direction and laws of the Legislative Head, in providing for, protecting and defending, the body politic or nation, and conquering its enemies. And these ten Executive Powers were to have "Ten Crowns:" a Crown is any ornamental mark of dignity worn on the Head, usually applied to Kings, possessing both the Legislative and Executive Powers, yet it is equally applicable to subordinate Princes, or to any supreme executive Magistrate who wears such like marks; as the Doge of Venice, the Stadtholder, &c. now the evident meaning of these figures is, that the Power foretold shall have "ten horns," or the executive powers of Ten several civil societies, arising out of their Legislative Heads, obedient to his supreme will. Now does not Rome under the Pope, and no other Power hitherto known in the World, answer to those two descriptive and symbolical marks? Had she not before the Reformation "Ten Horns," or Ten Executive Powers over the different states of the Western part of the Roman Empire, namely, of England,

France, Holland, Germany, Prussia, Switzerland, Spain, Portugal, Sardinia, and Naples, during the course of several Centuries converted to her Idolatrous superstition, and subject to her powerful and despotic Will?

Ver. 1., further continued. "And upon his
"Heads the name of *Blasphemy*."

INTERPRETATION AND COMPLETION.

We have seen that the head of a Beast is a symbol of the supreme legislative authority of a civil society; that Rome has had seven, and that upon those Heads there was "the name of Blasphemy," to denote that under all of them Blasphemy against the true God of some kind should be taught and prevail; and such was literally the fact. For under all her different forms of Government, from the Reign of Tarquinius Priscus, down to the Ecclesiastical Dominion of the Popes inclusive, some kind of blasphemous idolatry has been propagated and prevailed as the ruling Religion of the Roman nation; except during the prevalence of the Gospel of Christ in the latter part of her imperial authority, and it is difficult to determine, under which of her seven Heads her blasphemy has been the most inconsistent with the attributes of God.

Ver. 2. "And the Beast which I saw was like
"unto a *Leopard*, and his feet were as the
"feet of a *Bear*, and his mouth as the mouth

“of a *Lion*; and the *Dragon* gave him his
“power, and his seat, and great Authority.”

INTERPRETATION AND COMPLETION.

“And the Beast which I saw was like unto a Leopard;”—A spotted Beast, to denote its Apostacy (not from the pure truths of the Gospel of Christ, for the Bishop of Rome departed from them into a variety of errors and false doctrines before he was Pope, which was the state of the Christian Churches generally in the sixth Century,) but from her erroneous and schismatic state into Pagan Idolatry and blasphemy. Hence the power is not compared to the *Onca* or *Ounce*, which is a beast of a grey colour, the ground of which is *pure white*, but obscured and darkened by spots of a deep and *jetty black*. This would have been a proper symbol to denote a power which had fallen immediately from the *pure white*, or the immaculate truths of the Gospel of Christ into the blasphemy of Papal Idolatry. And therefore the Prophet compares the power he saw to a Leopard, the ground of whose skin is of a light yellow colour, a shade darker than pure white, mixed also with spots black as jet, to represent a power which had already faded or fallen from the pure truths of the gospel into errors; and was from that state to fall into the black blasphemy of heathen idolatry. By this beautiful figure not only the schismatic state of the Church of Rome, in the beginning of the seventh century, but her apostate and idolatrous state, which was to suc-

ced it, are perfectly represented. Long before that epoch she had split into divers schisms, and aiming at universal supremacy over the Christian Churches, had seduced many of them into her errors; but she did not attempt to set up her *reign of idolatry*, until she obtained the commission of Ecumenical Bishop from the Emperor Phocas, in the year 606. But in the very next year, having previously acquired a considerable influence over the western bishops, and now acting under the Imperial authority, Boniface her bishop boldly established his idolatry in the Pantheon of Rome, by changing the names of the heathen Gods and Goddesses into those of the deceased Martyrs and Saints, and commanding that their images should be worshipped. And thus she fell, not from the *pure word of God*, but from her schismatic state, into *black and blasphemous errors*.

Ver. 2, continued. "And his feet were as the
"feet of a *Bear*."

INTERPRETATION AND COMPLETION.

The feet of all animals are the members of their bodies by which they proceed forward, and therefore are proper emblems of the means by which a man or politic body makes a progress towards the accomplishment of its various ambitious designs. The feet of a bear are remarkably large, muscular, and strong. To denote the might and strength of the power here foretold, with his feet the bear gathers its food and seizes

its prey, and when within the grasp of its paws, embraces it to his *bosom* and crushes it to death. A beautiful figure, evidently pointing at the inquisitorial power of the Church of Rome, by which she crushed to death, by racks and tortures so many Christians, as soon as she got them within her jurisdiction. And the beast having four feet to support and carry it forward, in the paths of its ambition and power, properly represent the four original clerical orders of the Church of Rome; the orders of Cardinals, Bishops, Priests, and Deacons; those faithful instruments ever devoted to her will. By these she arrived at the summit of power. Their strength and success have consisted in their unshaken fidelity to her commands; in their cunning arts and intrigues in the execution of them; in this perseverance which nothing could divert: in their unwearied industry which nothing could abate; and in that fortitude which nothing but success could destroy. These with Monks, Friars, and Jesuits, the inferior instruments of her Power, she has sent to all the courts and nations of Europe, and other parts of the world, to proselyte them to a faith in the infallibility of her canons and decrees: and as soon as they have been brought within the grasp of her paws, her ecclesiastical jurisdiction, she, at first, like the *bear*, pressed them to her bosom, by fair promises of pardon and eternal salvation, and if she failed in converting them, she consigned them to the torture of the rack, or to the devouring flame. But if converted, and they escaped the flame of the inquisition, she de-

livered up to the second or eternal death, their immortal souls, loaded with the sin of idolatry, beside the heinous crime of preferring when called upon the lustful enjoyment of a few miserable and transient moments, to the suffering a momentary pain for the truths of God in the Gospel of Christ.

*Ver. 2, further continued. "And his mouth
"was as the mouth of a Lion."*

INTERPRETATION AND COMPLETION.

The lion roareth with his mouth; a man speaketh and issueth forth his commands through the same aperture: so the "mouth" of a politic body or state is in its great council, the legislative head, from whence it issues forth its language or its edicts, decrees, and laws. The lion roareth louder than any other beast of the forest, and by the loudness and harshness of his roaring announces his hunger, his wants, and his threats. In this figure of the mouth of a lion, is it not easy to see the supreme ecclesiastical council of the Church of Rome, whence have been thundered out so many roarings of a lion; so many interdictions, bulls, and anathemas against the Emperors, Kings, Princes, and their people, Anathemas precluding them the enjoyment of the rights of nature and humanity, and threatening them with eternal damnation; Anathemas which have thrown them into as much consternation and fright, as the roaring of a lion have ever thrown the beasts of the forest.

Ver. 2, further continued. "And the *Dragon*
"gave him his power, and his seat, and great
"Authority."

INTERPRETATION AND COMPLETION.

A "dragon" is often used in scripture, and very properly, as a type to denote a powerful and cruel Heathen tyrant, (Psalm, lxxiv, xiii. Ezekiel, xxix. iii. Jeremiah, li. xxxiv.) And it is here intended to designate Phocas one of the most cruel tyrants and murderers that ever disgraced the Imperial throne. For it was in the year 606, as I have before intimated, that Boniface bishop of Rome, by flattery and bribery, prevailed on that tyrant to supersede the commission of the bishop of Constantinople as ecumenical or universal bishop, and to grant it to him and his successors bishops of Rome. This commission, it must be allowed, conferred on them "power and great authority," for it gave them supreme authority over the Christian Churches in Europe, Asia, and Africa; and it was in the next year that the same Bishop Boniface begged of the same Emperor, the Heathen Pantheon of Rome, in which he set up, and made the "*seat*" of his Idolatry: the source and corner-stone of his Power and great Authority.

Ver. 3.—"And I saw one of his Heads *wounded to Death*, and his deadly wound was *healed*, and all the World *wondered* after the Beast."

INTERPRETATION AND COMPLETION.

Every Civil Society has had two Heads or Legislative Powers, one to regulate its civil, the other its religious affairs. Rome, besides its Civil Rulers, had a Pontifex Maximus, or a High Priest, the supreme Legislator over her idolatry. One of those Heads the Prophet "*saw* wounded to Death;" that is, in the obvious sense of the words, wounded in such a manner, that it was utterly, in the whole and every part, abolished and destroyed. And the question is, which of the two was to be thus abolished? Commentators have, in my humble opinion, erroneously contended, that the Prophet here alludes to its Civil Head*. But this opinion stands clearly contradicted by the facts. The Ancient Head, or Civil Legislative Authority of the Roman State, was of the mixed form, consisting of a single Ruler, as Kings, Emperors, &c. and the Patricians and Senators; and all her revolutions have been only partial alterations in some one of these three orders; but not one of them has amounted to a total abolition. Under the Kings, Consuls, Dictators, Triumvirs, Military Tribunes, Emperors, and Popes, she has retained her Patricians and Senate. And although she lost the two last mentioned orders while she remained subject to Odoacer, King of the Heruli, under Theodorick and his successors, Kings of the Ostrogoths, and un-

* Whitaker on the Revelation.

der the Eastern Emperor during the Exarchate of Ravenna; yet she was governed even during those short intervals, by Royal or Imperial Authority, one branch of her original Civil Head. Hence it is evident, that the form of her Civil Head, although it has undergone many partial changes and revolutions, has never been "wounded to Death" or utterly destroyed. But this was not the case of her *Religious* Head, or her Pontifex Maximus, vested with supreme authority to regulate and superintend her Idolatry: a Religion set up by the wickedness of men, in direct opposition to the truths of God. For this "Head we are informed by the most authentic history, was "utterly destroyed;" "wounded even to Death," in consequence of the conversion of Constantine the Great and his successors, Emperors of the Heathen world, to the Gospel of Christ. The office of Pontifex Maximus was vacated, her heathen Oracles, Augurs, and Priests were entirely suppressed, and all their revenues confiscated, and applied to other purposes: and thus one of the Heads, her *religious* Head, in strict verification of the text, was wounded to Death, or utterly destroyed*.

But the Prophet also saw the Beast in another state, when "the deadly wound was healed;" that is, he saw the office of Pontifex Maximus of Heathen Rome, her idolatrous Head, as is before shewn, "healed," or again revived. Now this event literally took place, when Pope Boniface,

* See Newton, Vol. II. p. 192, 193, 197, and Notes.

having been made universal Bishop, or High Priest, over all the Christian Churches, consecrated the Pantheon at Rome; the very same Temple which had been before consecrated to the Heathen Gods and Goddesses, consisting of dead men and women, by the Emperor Agrippa, to the worship of the Images of the dead martyrs and saints; and in almost every other respect, imitated and enforced the Idolatry of Pagan Rome which had been wounded to Death, or abolished by the Christian Emperors. In short, Christ by the purity of his doctrine gave the Wound, and the Pope impiously healed it, for a time only; for we shall presently see that his power was to continue only during a certain period, now near expiring.

The text farther says, "all the World wondered after the Beast." So great was the industry of the Church of Rome in propagating, and the enthusiasm of the Christian Bishops and their people, in embracing her Idolatry, that in the two centuries after Boniface established it in the Pantheon at Rome, the second Council of Nice confirmed it. In the course of the next century, notwithstanding the opposition of some of the kings, princes, and bishops of Christendom, the worship of Images, and the adoration of Angels, with Saints and dead men canonized by the Church, spread over all parts of it. In the tenth and eleventh centuries, if there were any opposition to the power of the Pope, by the Emperors, Kings, and Princes, in the Western part of Europe, it was not to his Idolatry, for to this

they were converted ; but to his supremacy, and his blasphemous doctrine of transubstantiation, and his usurped authority to dethrone them. Nor did his idolatry stop here : for by his emissary priests, monks, and friars, he propagated it in Asia and Africa, the other two quarters of the world only then known ; and since the discovery of America, even to its most distant regions. And thus “ all the world ” has “ wondered,” not only *at* the rise and extent of, but “ *after*,” that is, in search of and embracing “ *the Beast*,” in the idolatrous superstition of the church of Rome.

Ver. 4.—“ And they worshipped *the Dragon* which gave power unto the *Beast*.
 “ And they worshipped the *Beast*, saying,
 “ Who is like unto the *Beast*? Who is
 “ able to make war with him ?

INTERPRETATION AND COMPLETION.

“ A Dragon,” which is the most ferocious and cruel of all beasts, is used in prophetic language as a symbol of two characters ; first, to denote Satan. When this is the meaning of the symbol, it is called the “ DRAGON, OR THE GREAT DRAGON, that old Serpent called the *Devil and Satan*, which deceiveth the *whole world* :” (Rev. xii. 9, 13, 15, 16. xx. 2.) the spirit which tempted our first parents to disobey the commands of God in Paradise ; and after the destruction of mankind by the

flood, seduced all the posterity of Noah then in the world from their faith in the true God into Pagan idolatry, the first born child of the devil; and which has continued to delude and deceive mankind unto this day. And 2dly, when it is used to represent the Powers which have presided over, and maintained this first-born child of Satan, their cruel and bloody persecutions of the Jewish and Christian Churches of God, whether under the name or description of heathen or papal. In the first form they are denoted by "the Dragon" and "the great Dragon." Thus Isaiah, when foretelling the destruction of Pharaoh and the Egyptians, the heathen persecutors of the Israelites, describes them by *the Dragon* that is in the sea. (xxvii. 1.) So the Psalmist, when speaking of the Egyptian idolators, calls them "*the Dragons in the waters;*" (lxxiv. 13.) and Ezekiel represents Pharaoh by the symbol of "*the great Dragon that lies in the midst of the rivers.*" (xxix. 3.) In the second form, St. John, when foretelling the opposition of the idolatrous Church of Rome to the Reformation, calls it "*the great red Dragon,*" on account of its bloody persecutions of the Church (Rev. xii. 3, 4, 9.) In these senses, and no other, is the word "Dragon" used in the Scriptures; and here it is evident, from the context of the verse itself, that the Prophet refers to the pagan idolatry established by the church of Rome, as she, and all her proselytes to her faith were to worship the same identical images which had

been the objects of pagan idolatry ; and of course worshipped the pagan “ Dragon, who “ gave her Power, and her Seat, and great “ Authority.”

Ver. 4, continued.—“ And they (also) wor-
“ *shipped the Beast.*”

INTERPRETATION AND COMPLETION.

It has been before proved, that the Beast is a type of the Pope ; and it will not be denied, but that all who have been converted to his Idolatry, have “ worshipped” him in that idolatry. Besides, after submitting with the utmost humility and obeisance to his sovereign and despotic will, how many kings and princes have servilely held his stirrup and his bridle ? How many Cardinals, at the time of his coronation, prostrating their bodies before him, have kissed his feet, and performed the ceremony of adoration, as the Church calls it ? And how many emperors, kings, princes and people, have received absolution, or a pardon of their sins, from him, as from God ; and believed them to be of equal efficacy with absolution and pardon from God himself ?

Ver. 4, further continued.—“ And they
“ worshipped the Beast, saying, Who is
“ *like unto the Beast ? Who is able to*
“ *make war with him ?*”

INTERPRETATION AND COMPLETION.

All the Emperors, Kings, Princes, and Nations, who have thus worshipped the Pope, and become the dupes of his ecclesiastical will, have no doubt said in their hearts, "who is like unto the *Pope*, in respect to his amazing power, his wisdom and grandeur, and "infallibility?" This truth their abject submission to him on all occasions amply demonstrates; and what is yet more extraordinary and notorious, notwithstanding the extreme severity and extent of his oppression, depriving them not only of their power and their property, but of the most valuable and dearest natural rights, the rights of exercising and following the dictates of reason and conscience, none of them ever attempted to throw off the dreadful yoke, by "making war" upon him. Their pride and ambition, those ruling and ungovernable passions of kings and princes, were subdued by his nod; and it was blasphemy to commit hostilities against his Holiness, during the course of many centuries. Some of them indeed presumed to make a show of opposition for a short time, but soon silenced and terrified by the thunder of his anathemas, they contented themselves with saying, in the words of the text, "who is able to make war with the Pope?"

Ver. 5.—"And there was given unto him
"a mouth speaking *great things* and blas-

" *phemies*, and power was given unto him
" to *continue* forty and two months."

INTERPRETATION AND COMPLETION.

A man is said to " speak great things," when he threatens to do that which he cannot perform ; and " blasphemy," in a latitudinary sense, is something which derogates from the merits of a person or thing : but in the scriptural and more confined sense it is used to denote some speech or act, which detracts or lessens the ATTRIBUTES and things PECULIARLY *belonging to God*. The candid enquirer after " the great things and blasphemies" foretold in this verse, will have no occasion to look farther than to the Bulls and high sounding and menacing edicts of the Pope, which he has so often thundered from the Vatican, against the kings and princes of Europe : in all which he threatened to dethrone and deliver them over to eternal as well as temporal destruction, neither of which was in his power to do : being, in regard to the first, only a petty insignificant Prince ; and, in respect to the second, having no authority. In all this he also " blasphemed," that is, derogated from, and indeed prevented, the exercise of their exalted rights, which were those of independent kings and princes.

For in those Bulls as great and frightful menaces as art and cunning, joined to audacity, could invent ; such as to excommunicate them

from the fellowship and privileges of the church from the exercise and enjoyment of every human right; to emancipate all their subjects from their allegiance, to make it lawful for any person to dethrone and murder them, and to deliver them up to all the temporal evils of this life, and to eternal damnation in that to come: this was not only "speaking great things" against, but blaspheming or detracting from the sovereign rights and powers, which, in a peculiar manner, under God, belonged to them alone, as sovereign rulers over their respective societies; and even dictating the use and application of those rights to the purposes of the Pope's own pride, ambition, and lust. To these menaces and "blasphemies" alone, the Prophet seems to allude in this place, by his uniting them together; and dilating upon others of a more heinous nature against the Attributes of God, in the subsequent verse.

Ver. 5. continued.—"And Power was given to him (the Beast) to continue *forty* and *two months*."

INTERPRETATION AND COMPLETION.

The most eminent commentators have strangely differed, in their construction of this short and plain sentence. They have not been able to agree upon the date of the "Rise" of the Beast, nor of his Fall. This difference in opinion on so important a part of the Pro-

phesy, leaves it in much confusion, and has arisen from little or no attention to the plain common meaning of the text, the context, and the events referred to, when they had come to pass. In the first two verses the Prophet describes the Beast as he "rose out of the sea;" and gives besides a certain mark, by which the time of his "rise" might be decidedly ascertained, when the event should happen; namely, when "the dragon," the Emperor of Rome, should give to him "his power and great authority," (his commission of universal bishop;) and then farther informs us, "that power was given unto him (the Beast thus risen) to continue *forty and two months*;" clearly referring to his rise and his continuation, from the time of his being *universal Bishop*, for he refers to no other time in the course of the whole chapter: and we can have no right to put a perverted and distorted meaning on the words of the Prophet, nor to substitute others in their room: as it, much to be lamented, has been too often imprudently done by many learned commentators. Now what say the events, which and no others, strictly conform to the prophetic figures?*

Why, that Phocas, Emperor of Rome, in the year 606, gave to Roniface, then only a common Bishop of Rome, a commission, constituting him and its successors universal Bishops over all the Christian churches: and thus

† Described before, p. 233.

by conferring on them a power and authority so enormous and dangerous, created them a Beast; that, in the year 607, Boniface established and practised his bestial and idolatrous power in the Pagan Pantheon of Rome, and thus from a Beast in theory or commission, he became a Beast *de facto* and in practice: that immediately thereupon all his adhering Bishops and their flocks throughout Christendom, which were numerous, worshipped the dead men and women, and their images and relicks, which he had canonized with the power of Gods; and further, that in less than three centuries, such were the amazing increase and extent of his power and idolatry, that Emperors, Kings, Princes, and Nations, trembled at his name. Now, in the name of common sense,

I ask, from what other time but the year 606 or 607, can we with the least propriety, date the rise or beginning of the continuance of the Papal Power? In vain will Mr. Mede and his followers contend, that it ought to be dated from the year 456, for only the year before, Rome was sacked and plundered by Geric, King of the Vandals; in 493, Odoacer, King of the Heruli, conquered Italy, and became its King; and soon after, Theodoric, King of the Ostrogoths, reigned in Italy until the year 566: during all which time, the power of the Bishop of Rome was so low and depressed, as scarcely able to support her Ecclesiastical Authority, against the various superstitions of the barbarians, besides being sub-

ject to the power of others. Nor had Rome the least resemblance to the character of a Beast or a Pope. Equally futile is it in Bishop Newton to contend, that it ought not to be dated before the "*coming of the Papal Power to its maturity*.*" What, are we to date "*the rise*" and duration of a power, not from the beginning, as the obvious sense of the word "*rise*" imports, but from the middle or any subsequent period of it? Are we to date the continuance of the life of a man, not from his birth, but from his manhood? Are we to date the power of a Magistrate or other officer, not from the time he accepts his commission, and begins to act under its authority? And are we to date the continuance of the Roman Empire, not from the power of Romulus, but from the time of the Cæsars? Common sense and just argument blush at the affirmative position.—Taking then the rise of the Papal Beast from the year 606 or 607, and calculating from that time 1260 years, which all Protestant commentators agree to be the scriptural and literal time of the "forty and two months," down to the year 1802, (the small interval in which his power was reduced by the French Republic in 1778 excepted) he has "continued" 1196 Julian, and 1213 Synchronic, or prophetic years; so that the continuance and prevalence of the influence of the Papal Church, and of her Idolatrous Blasphemies, are to terminate in the

* Newton.

short course of *forty seven years*, from this time.

Thus we have seen the idolatrous superstition and blasphemies of the Church of Rome, with all their horrible effects, advancing in their progress, from the rise to the zenith of her power, accurately foretold in this chapter. Have we not then the most convincing reason to believe, that the last great and important event, the termination of her power and influence in the world, will also come to pass in like manner, at the time foretold by the infallible Spirit of Truth? Suppose we were to see a man, in the course of a journey of many miles, advanced not only to, but within the last mile, would not every person in his senses conclude he would soon arrive at the end of it? Is there not much stronger reason, after we have seen all the events foretold by the Spirit of Truth, included in the history of the Church of Rome accurately fulfilled, except the last, to conclude that God in his Providence will also bring even this last to pass; and the more especially as we have seen it greatly advanced towards its completion? For it must be confessed, that some time before the Reformation, this colossal power had been growing weaker and weaker, under the enormous load of her idolatry, her numerous blasphemies, and her abominable lusts; and since that epoch still weaker, by the defection of the Protestant part of the world from her obedience; and again, since that event, within the last half century, weaker

still as it were by that sudden unforeseen electrical shock, the succession of millions after millions of her most enthusiastic devotees, the late instruments of her power and her cruelty, to the Beast of the Bottomless Pit, or Atheistical France. This child of her own begetting and rearing, who far surpasses her in Sin and Blasphemy, has lifted his parricidal hand against her, dragged her from his Throne, and compelled him in a *Concordat* under his hand and seal, to constitute another usurper supreme over the wreck of her falling power, who will, in all probability, soon reduce it to its predicted insignificance.

Ver. 6.—"And he opened his mouth in
 "blasphemy against God, to blaspheme
 "his *name* and his *Tabernacle*, and them
 "that *dwell* therein."

INTERPRETATION AND COMPLETION.

From foretelling the dreadful menaces, anathemas, and blasphemies, against the *sovereign Princes* of Europe, the Prophet passes to the blasphemies which the Pope should commit against the *Creator* and *sovereign Ruler* of the *Heavens* and the *Earth*. These I mean to consider separately and in their order. "And he (the Beast) opened his mouth in blasphemy against *God*." But how? Why in the first place, says the text, "to blaspheme the *name* of God." Now the word "name," in

a moral sense, when applied to man refers to his moral principles; as we say, John is a man of good or bad name, that is, of good or bad moral principles. When applied to God, it is made use of in Scripture to denote *all* his divine Attributes,* HIS OMNIPOTENCE, HIS INFINITE WISDOM, TRUTH, JUSTICE, GOODNESS, MERCY, RIGHTEOUSNESS, AND PERFECTION.—Taking the word in this sense, the Beast was “to blaspheme,”—to lessen or derogate from some of those Attributes. Of this crime, it is impossible to read the history of the Pope, without perceiving that he has been guilty, in a great variety of instances. His arrogating to himself the power to excommunicate, anathematize, and dethrone Kings and Princes, is an assumption of one of the Divine prerogatives: for none can set up or pull down Kings but God; for “the most High ruleth in the kingdoms of men, and giveth it to whomsoever he will.” Dan. iv. 17, 25, 32. His excommunications and curses of the bodies and souls of men, who refuse to submit to his idolatrous and blasphemous will; and his offers of absolution, pardon, and of eternal salvation, to all that embrace it, are a direct assumption of the omnipotent *justice* and *mercy* of God; his undertaking to judge, and finally to decide, upon the merits and demerits of the creatures of God towards their Creator, is setting himself as *superior* to God; his claim to infalli-

* Exod. xxx. iii. 19—I Tim. vi. 1.

billity, that is, to an exemption from the possibility of erring, and not suffering any appeal from his decisions, either to reason or conscience, or to the revealed word of God, or even to God himself, is exalting and putting himself upon an equality with God, in respect to his *wisdom, rectitude, and infinite righteousness*; and his accepting the adoration of the Cardinals as their Lord God, at the time of his coronation, and suffering himself to be worshipped in his idolatry, by all his devotees, as their "Lord God," is inclusively an awful, audacious, and blasphemous assumption of *all* the Attributes and Perfections of the true God, who created "heaven and earth, and the sea, and the fountains of waters." (Rev. xiv. 7. Indeed it is impossible to consider with attention the edicts, canonizations, ceremonies, doctrines, and supernatural claims and pretensions of the Church of Rome, without seeing every species of blasphemy derogatory to the "*name*" and power of THE MOST HIGH GOD. I have only mentioned the principal ones, which are abundantly sufficient to prove the verity and completion of this part of the Prophecy.

2d. The Beast was not only to blaspheme "*the Name*," but also "*the Tabernacle of God*." The original Tabernacle of God was built by Moses* at his special command, and appropriated solely to his worship. There was another in the

* Exod. xxvi. 1.—Heb. x. 2, 3, 4.

Temple built by Solomon*, and dedicated and sanctified to the same use. After the coming of Christ, to fulfil the new covenant with Abraham, the Tabernacles, or places in which THE MOST HIGH GOD was adored in spirit and in truth by the apostles and primitive Fathers, were called Churches†. These Churches or Tabernacles were in time innumerable, spread over the Christian world before the rise of the Pope; some of them in Rome under the presidency of the Bishop; and the true God alone was worshipped in them, exclusively of Idols, or the Images of dead men deified. But as soon as the Bishop of Rome was made Pope, he blasphemed or detracted from the right and holy use of those Churches, and filled them with false images and the pretended relics of dead men and women; and by his authority, ordained that they should be worshipped: and thus made those Tabernacles‡ filthy and unholy, which had before been deemed holy, because appropriated to the worship of the true God.

But there is another Tabernacle or Temple alluded to in this verse, as an object of the blasphemy of the Beast: a Tabernacle "built without hands," at the beginning of the world, by God himself, in the hearts and souls of our first parents, consecrated to his worship and glory; and which remained unpolluted and unblasphemed, until polluted and blasphemed by "Satan, the

* 1 Kings, vi. 17.—2 Chron. vii. 1.

† Rev. ii. iii. iv.

‡ 2 Cor. vi. 16.

deceiver of the whole world." The same Tabernacle Christ the Son of God purified and re-established on the day of Pentecost, when he *filled his Apostles with the Holy Ghost, the holy Spirit of God, in †which the law and divine will are written in the hearts and minds of men, not with ink, but with the Spirit of the living God‡. The same Tabernacle or Temple is described by St. Paul, in his Epistle to the Corinthians: "Know ye not that *ye are* the Temple of God, "and that the Spirit of God dwelleth in you; if "any man defileth the Temple of God, him will "God destroy, for the Temple of God is holy, "which *Temple ye are*§." And again: "What? "know ye not that *your body* is the Temple of the "Holy Ghost, which is *in you*, which ye have of "God, and ye are not your own: for ye are "bought with a price; therefore *glorify* God in "*your bodies*||, by your temperance, patience, "godliness, brotherly kindness, and charity; and "in *your spirits*, by faith, gratitude, obedience, "and love, which are God's." The same Tabernacle, where Christ, the great and true High Priest of God over the world, is *alone and ever* to be found doing his Father's will, and mercifully teaching all mankind that seek him in earnest, these first and most important truths, that the grace of God that bringeth (the means of) salvation unto all men hath appeared to them¶, that they who sincerely ask for shall receive it, in these

* Acts vi. 1, 2, 3, 4.

† 2. Cor. iii. 3.

‡ 2 Pet. i. 5, 6, 7.

† Heb. viii. 10—x. 16.

§ 1 Cor. iii. 17.

¶ Tit. ii. 11.—1 Cor. xii. 7.

kind and merciful terms: "Ask," says the condescending Son of the Most High God, to all his fallen, sinful and disobedient creatures, "and *it shall* be given to you; seek, and ye *shall* find; knock, and it *shall* be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son ask *bread* of any of you that is a father, will he give him a *stone*? or, if he ask a *fish*, will he give him a *scorpion*? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the *Holy Spirit* to them that ask him?" And not only teaching, but with all the affection of the most tender parent, persuading, inviting, intreating them, to receive the Spirit to their eternal salvation, "Come unto me," says the holy High Priest of this Tabernacle of God, "all ye that are heavy laden, and I *will* give you *rest*. Take my yoke upon you and *learn of me*, for I am meek and lowly in heart, and ye shall find *rest unto your souls*. For my yoke is *easy*, and my burden *light*." In this Temple or Tabernacle only, made without hands, the great High Priest resides; and that kind of worship only acceptable to God, is offered and received, and not "in this mountain, nor yet in Jerusalem*, nor in Tabernacles made with hands, nor in the images and relics of dead men, nor in any forms and ceremonies whatever, nor in any thing else, ei-

* John iv. 21.

"ther in heaven above or in the earth beneath, or in the waters under the earth*." For the *Father* "seeketh such to worship him. For God is a *Spirit*, and they that worship him, must worship him in *spirit* and in *truth*."†

Now although there is no reason to doubt but that the Divine Spirit of Prophecy refers to the Tabernacle of God made *with*, as well as those made *without* hands, yet I humbly apprehend, that it was the principal intent of this verse pointedly to mark and foretel the blasphemy, disparagement, and pollution of the spiritual Tabernacle of God in *the souls of men*. And therefore I have been more particular in its description. As to this Tabernacle, after what has been said upon the impious conduct of the Church of Rome, it would be waste of time and words to dwell upon it. In short, her blasphemy of it appears in all her assumptions and claims to the Attributes of God; in all her false doctrines, inconsistent with and derogatory to, the revealed word of God; in all her miraculous frauds; in all her rites, ceremonies, and modes of worship; and in every part of her idolatrous superstition, with which she has filled, polluted and blasphemed the *souls of men*, those spiritual Tabernacles of the ever-living God, to the exclusion of his true worship in *spirit and in truth*, and of his *glory*.

Farther, the Beast was to blaspheme "them that *dwell in heaven*." Heaven is often used as a symbol of the Church of Christ, as well that

* Exod. xx. 4.

† John iv. 23, 24.

which is militant and probationary upon earth*, as the Church formed by the departed spirits of the Saints and Martyrs, now with Christ. To both the predictions he refers, and both, the Church of Rome has degraded and blasphemed in the grossest manner. The first she has trodden under foot† more than twelve centuries, by filling it with her idolatrous filth and darkness, insomuch, that it has scarcely borne a shade of resemblance to that Church which was established by the Apostles and the primitive Fathers; and in respect to the second, he that ascribes to another that which he has not, even though it be more excellent than that which he has, detracts from and blasphemes that merit which he really possesses: because it becomes effaced and forgotten in the false lustre of the excellence which he neither possesses, nor is entitled to possess. So the real merits of the Saints and Martyrs, which consisted in the piety of their lives and conversation, and in their strict obedience and faith in the revealed word of God even unto death, while upon earth, became lost in the false lustre and fictitious powers of their canonization as Gods. Their merits as pious and exemplary good men are forgotten, or little thought of, and appreciated by those that worship them. Could we see these humble, though exalted spirits, looking down on the Papal superstition, which ordains that they should be worshipped instead of the true God, who had redeemed and saved them

* Rev. xiii. 1, 7, 8.—2 Cor. v. 2,

† Rev. xi. 2,

from the state of corruption and misery, and taken them into his bosom; how little should we see them appear in their own sight? With what horror must they contemplate that blasphemy which robs God of those powers that belong to him alone, and gives them to their false images made of wood and stone, which can neither see, nor hear, nor walk!

Ver. 7.—"And it was given unto him (the "Beast) to *make war* with the Saints, and "to *overcome* them, and power was given "him over all kindreds, and tongues, and "nations."

INTERPRETATION AND COMPLETION.

"And it was given unto him." This mode of speech is repeatedly made use of in the Prophecies, and means nothing more than that God in the course of his providence founded in the eternal decree of his unsearchable wisdom and righteousness, will *permit* the thing or event to come to pass. So here the meaning is, that God in the course of fulfilling the righteous purposes of his infinite wisdom will permit the Beast "to make war upon the Saints and to *overcome* them;" to conquer and subdue them to his yoke, but not utterly to destroy them. In the fifth and sixth centuries, the true worship of God according to his holy word, or the Church of Christ, typified by the Saints, fell from their first love, the Grace and Spirit of God received through Christ, into

abominable schisms and extreme sensuality; and therefore as a just chastisement for their ingratitude and wickedness God permitted the barbarian nations to carry havock and destruction into their territories, and to destroy the most wicked and abandoned of the offenders to the amount of millions upon millions, without interposing his Divine Power to prevent it. And as this divine judgment which continued more than one hundred and fifty years, had not the effect of reclaiming them, he farther permitted two powers to arise, one in the East and the other in West, to make war with them and to overcome them: or as it is figuratively expressed in another place*, to "tread the Holy City under foot, forty and two months," or 1260 years. The first of these dreadful powers was the Mahomedan apostacy or deism, whose prophetic history complete, may be seen in the ninth chapter†. The other beast here mentioned, whose anticipated history the prophet is treating of, we have already seen in the Pope. To his *actual* history we must then look for the completion of the events foretold in this verse: and this will incontestibly prove, that as soon as he received his authority as universal bishop he began to make war with the Saints or worshippers of God, according to the Gospel of Christ. His weapons were intrigue, artful and delusive frauds, Satanical miracles, dark mysterious doctrines, blasphemous decrees, torture, fire and the sword. He cunningly began his attack on the

* Rev. xi. 2.

† Rev. ix.

reason, consciences and minds of the schismatic christians, unsettled in the true faith. The generality of the Western, and many of the Eastern bishops then wallowing in wealth, and all manner of beastly sensuality, soon fell into his snares. Through the aid and intrigues of those dupes to his superstition, Emperors, Kings, Princes, and Nations followed their example. Now grown strong in auxiliaries, and able to brandish the sword, not doubting of success, he was not sparing in the open and sanguinary use of it. Every person who bore the name of Christian, and would not embrace the Catholic faith, as he impiously styled his superstition, was hunted as the wild beasts of the forests, and put to death with as little mercy and remorse; to the aid of the sword, the powers of that infernal Court, the Inquisition was called. Whoever was found refractory within the jurisdiction of the Pope, or figuratively, within the grasp of his paws, (or feet*,) was squeezed and tortured to death, or delivered to the faggot and flame. By these means millions who rejected his blasphemous superstition even unto death were destroyed, and yet their numbers were small indeed, when compared to the numbers who were deceived, and embraced his blasphemous superstition.

Thus, in strict verification of the text, the Church of Rome has "made war with the Saints, and overcome them," reduced them to his idolatrous yoke; insomuch that before the

reformation, the number of real christians who had not submitted to her blasphemous will, was comparatively few indeed. And thus she has "trodden the Holy City under his feet almost forty and two months, and obliged the two witnesses of God to prophecy in sackcloth nearly 1260 days, or years, and compelled the Woman, (or Church of Christ,) to flee into the wilderness one thousand two hundred and three score days," or years: nor is "the Holy City," or the true Church of Christ to rise from under her feet, nor the "two witnesses" of God to lay aside their sackcloth altogether, until after the period destined for the "continuance" of her power and influence shall expire; and then there is abundant reason to believe from the whole tenor of those "two witnesses" of the revealed will of God, the Old and New Testaments, that all her mysterious and blasphemous doctrines, all her superstitious and abominable rites, forms, and ceremonies, so much condemned in the Gospel of Christ, and so offensive to God, because so detracting from, and inconsistent with, the true "worship in spirit and in truth in his Holy temple," (the spirits and hearts of men) will be abolished and cease to pollute that pure and *spiritual* worship, which as God is a spirit is alone acceptable to him. I mean not only those outward signs, ceremonies, forms, and shadows of true worship used in her own, but those which have been inadvertently adopted in the hurry and zeal of Reformation, by the

Protestant Churches: shadows, respecting which, they are even at this day at perpetual variance among themselves, to the exclusion of the substance and essence of true religion, of that "godliness and brotherly love*" sought of God himself, and given to us by Christ in "a new commandment," as a sign "by which all men shall know we are his Disciples†."—When this shall come to pass, and not before, we may hope that the Scriptures will be read, diligently searched, impartially and reverently studied, without passion, resentment, prejudice, or any mental bias whatever; and in the awful and holy fear, and perfect love of God; and in brotherly love and charity, which is "greater than faith and hope‡." So shall all controversy respecting the plain truths of the Gospel, cease among the professors of Christianity, and concord and union succeed in its stead§; the incorruptible seed of the word of God shall be sown, not upon "the way-side," nor "upon a rock," nor "among thorns," but "upon good ground," upon a contrite heart, well manured by sincere repentance: for in this Temple, Christ, the blessed Spirit of the ever living God, his great High Priest, will alone be found; his worship in spirit and in truth acceptably received; and his honour and glory maintained in his own appointed time, notwithstanding all the opposition of Satan, and his mighty hosts.

* 2^d Pet. i. 7.—1 Thess. iv. 9.
1 Cor. xiii. 13.

† John xiii. 34, 35.
§ 1 Pet. i. 23.

Ver. 8.—"And them that dwell upon the
 "earth, shall worship him (the Beast)
 "whose names are not written *in the Book*
 "of life of the slain Lamb, from the foun-
 "dation of the world."

INTERPRETATION AND COMPLETION.

"And them that dwell upon the earth shall worship him." The earth is a dark body in the natural world, which will not receive, but rejects the light of the sun, and therefore is an accurate symbol of that state of human darkness and degeneracy, that will not receive the light of the revealed love of God. St. John uses it in this sense: "He that is of the earth is *earthly**;" so St. Paul, when speaking of "the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind *earthly things*." And St. James, when speaking of earthly wisdom, tells us, "this wisdom† descendeth not from above, but is *earthly, sensual, devilish*; and it is evident from the context, that the phrase "them that dwell upon the earth," alludes to those who lived in that state of schismatic degeneracy and darkness, which so generally prevailed among the professors of Christianity before and in the beginning of the seventh century, when the church of Rome reared her idolatrous head. Here

* John iii. 31. † Phil. iii. 19. ‡ James iii. 15.

the Prophet asserts, that "them that dwell," that rest or rely upon those false and mysterious doctrines, inconsistent with the doctrines of Christ, should "worship the Beast." And what he asserts has strictly come to pass: for it was those professors of Christianity, who had tortured and perverted the true and plain word of God, into strange and unintelligible doctrines, to answer their *earthly* and sensual purposes; and who thus prepared, were ready to worship the Beast, by embracing his idolatry, yet more mysterious, earthly and sensual; and they were those alone, who actually did embrace it with avidity. The same people thus converted to the Papal superstition, he further describes by

Ver. 8. continued.—"All those whose names
"are not written in the *Book of Life* of
"the slain Lamb, from the foundation of
"the world."

INTERPRETATION AND COMPLETION.

The Attributes of God are so transcendent and infinite, as to be far above the reach of the human comprehension. No language can describe, nor can the intellectual powers of man conceive adequate ideas of their infinite extent and perfection. Hence the divine Spirit of Prophecy which does nothing improperly or in vain, conforming to the fallen and limited powers of the human mind, describes the om-

niscience or infinite knowledge of God, by the symbol of "a Book." A more proper symbol for the purpose is not to be invented by the wit of man; because he enters and records in a book not only his past and present transactions, but his future designs of things he means *shall come* to pass, or to perform. So an architect enters in a book the expenses and plan of the house he means to erect; by having recourse to which, he sees what he has done, is doing, and intends to do; and even the house itself, as it will be at a future time when finished. To this figurative Book Moses refers, in his fervent prayer to God to forgive the Israelites their sin in worshipping the Golden Calf: "Yet now, if thou wilt forgive their sin, and "if not blot me, I pray thee, out of *the Book* "which thou hast written*;" that is, blot me out of thy remembrance. So Malachi expresses it: "And a Book of *remembrance* was written "before him (God for them that feared the "Lord, and that thought *upon his holy name*†." So again the Psalmist: "Put those my tears into thy bottle, are they not in *thy Book*‡?" in thy *remembrance*. And here the Prophet makes use of the same figure, and describes the omniscience and remembrance of Christ by a book, which he calls "the Book of Life of the *slain* Lamb;" because it was Christ who freely came into the world to be slain on the cross as an atonement, for the sins of the world

* Exod. xxxii. 32.

† Mal. iii. 16.

‡ Psal. lvi. 9.

to his Father's justice ; and to whom the Father gave *life*, with the power of conferring upon those who should in earnest ask and seek for it, even unto their eternal salvation. For Christ himself says, "I am the way and the life*:" And St. John tells us, "In him was life, and the life was the *light* of man. God hath given to us eternal life, and this life is in *his Son* ; he that hath the *Son* hath *life*, and he that hath not the *Son* hath not *life*†." And again, "He that believeth in the *Son* hath eternal life ; and he that believeth not in the *Son* shall not see life, but the *wrath of God* abideth on him‡." Hence it became a part of the office of Christ to foreknow who would and who would not accept this proffered life. And of this pre-science of the Son of God, "this Book of Life," is figurative only, and is by no means intended to signify, that Christ keeps a book after the manner of men : for his infinite mind sees and comprehends all things, past, present and to come, *minutely, individually, collectively*, and in the *whole*, and at *all times*, without intermission. But to inform us that he knew from the foundation of the world, all who, at the coming of the Beast, should fall into sensual, mysterious, and false doctrines, and whose names of course not being written in this *book*, but unworthy of his remembrance and favour, would worship the Beast ; and that all those who should adhere to the word of

* John. xiv 6.

† 1 John ii. 12.

‡ John iii. 36.

God, and had received life and light from Christ, and whose "names were written in the Book," as worthy of his favour and redemption, would not worship him. And such was literally the fact, for it is well ascertained in history, that the Churches of Christ, in despite of the dreadful persecutions of the Dragon, or Pagan powers, by the divine force and efficacy of the Gospel alone, had propagated it over the world; and become as it were seated upon the first of all temporal thrones; but that afterwards, "as the dog returneth to his vomit, and as the fool to his folly*," turned again from the plain and pure word of God, to which alone they owed their late peace and exaltation, to schisms and quarrels among themselves, respecting false, mysterious, and sensual doctrines, not to be found in the "two witnesses of God," but invented to answer the purposes of their avarice and lusts.

In this situation, they were prepared to embrace any doctrines, yet more false, mysterious and sensual. In this fallen state the Papal Beast found them in the beginning of the seventh century; and when, or very soon after, by his intrigues, false doctrines, false miracles, sensual doctrines, and blasphemous pretensions he brought them over to bend their knees, prostrate their bodies, and devote their hearts and souls to his idolatrous and blasphemous worship. It is equally certain from history,

* Prov. xvi. 11.—2 Pet. ii. 22.

that notwithstanding this state of ignorance and darkness in which the Church in general became overwhelmed, there ever was, from the time of her rise down to the æra of the Reformation, and ever since that blessed event millions of pious Christians, who having received *light* and *life* from Christ, and whose names are therefore figuratively represented in his "*Book of Life*," rejected and opposed her superstitions; and with that patience, fortitude and resignation, which nothing but a perfect conviction of the truth coming *from God*, could inspire and support; and even suffered torments and deaths, the most agonizing that men and devils united could invent, in the cause of their Great Master. Such were the magnanimity and exalted piety of the Waldenses and Albigenses, the Lollards, the Bohemian Brethren, &c. &c. who were hunted and massacred, either by her sword or the fire of her inquisitions, by tens of thousands, wherever they were to be found, within the embrace of her irresistible power.

Ver. 9.—"He that *hath* an ear, let him hear."

INTERPRETATION AND COMPLETION.

This mode of expression is repeatedly used, when the Spirit of God would forcibly impress any important truths upon the minds of men, in the observance of which their eternal wel-

fare is concerned. It is not only an invitation; but a *command*, to exert their utmost understanding in a serious and unbiassed consideration of them, and of the ineffable blessings to be derived from giving them their due weight, and a faithful adherence to them. It is used by Christ in his Epistles to the seven Churches, where he reminds them of their departure from his doctrines, and the dreadful consequence of their future disobedience: "*He that hath an ear, let him hear, what the Spirit saith to the Churches;*"* that is, let all who have read or heard of the word of God, diligently weigh in their minds the important truths delivered to the Churches by Christ, in whom is the Spirit of God; such as, the renewed offers of salvation, the exalted blessings which shall attend their future adherence to his uncorrupted Gospel, and the fatal consequences of their departure from it. He alludes to the very ruin and misery which afterwards overwhelmed them in their schismatic, and after that, in their idolatrous state, under *the Beast*. So here, after having foretold in the preceding part of the chapter, the rise and power of the Papal church, the darkness and sensuality into which she would seduce the degenerate and libidinous part of the professors of Christianity, the fiery trials which even the more pious and faithful of them should suffer, together with this important and comforting truth, that her dreadful power and influence, and her depression of

* Rev. ii. 7, 11, 17, 29,—iii. 6, 13, 22.

the true Church of Christ, should cease in the course of 1260 years, he breaks out into this emphatic admonition and command, "*He that hath an ear, let him hear* ;—he that hath read or heard of the offers of redemption, through faith in the Son of God and obedience to his holy word, and really wishes to enjoy peace and comfort upon earth, and eternal life and happiness in a future state, let him consider well the truths I have before foretold ; let him consider the just and righteous judgments of an omnipotent and all perfect God, poured down upon the professors of Christianity, for their schisms and mysterious and licentious opinions ; and the yet more dreadful and long continued ignorance, darkness, and spiritual misery, which they have suffered for their yet more sinful apostacy from the plain and *pure* Gospel of Christ, into Papal superstition and blasphemy. Above all, let him, "who has an ear to hear," consider, that the only means of avoiding the like judgments in this life, and the dreadful wrath of God hereafter, is to regulate their life and conversation by the plain, untortured, and unadulterated word of God, revealed to mankind through his beloved Son, in those two witnesses of his holy will, the Old and New Testaments.

Ver. 10.—"He that *leadeth* into captivity,
 "shall go into *captivity*; he that killeth with
 "the *sword*, must be *killed* with the sword."

"Here is the *patience* and *faith* of the saints."

INTERPRETATION AND COMPLETION.

The Prophet in the preceding part of this chapter, having foretold the *rise* of the Church of Rome, whence she should derive her power, her idolatry, her blasphemy, her arts and seductions, her dreadful persecution and depression of the Church of Christ, and the period of the continuance of her power, here foretells the *fall* of her power and influence, and the final release of the Church of Christ from her captivity. "He," says the Prophet, "that leadeth into captivity shall go into captivity." A captivity of the body is the subjugation of it to an abject obedience and a state of slavery. The Jews were carried into captivity three several times, besides other instances, by Nebuchadnezzar: and these were captivities of their *bodies*, for they were suffered to retain their religion, there being in those days a toleration, and often an intercommunity of religion, according to the usage of nations. But the captivity of the *mind* or *soul* of a man, in a scriptural sense, is a subjection and enslaving of it to doctrines and falsehoods inconsistent with *the revealed word of God*. Here the Prophet alludes to both kinds. To prove that the Church of Rome, during the course of the last twelve centuries, has led millions of the bodies and souls of men to his idolatrous and dark superstition, and his despotic and infallible will, commanding and directing the powers of the one, and the adoration of the other, would be to prove a truism. The facts are notorious to the world.

In like manner, it is asserted in the text, "*He that leadeth into captivity, shall go into captivity,*" meaning the same kind of captivity of both soul and body into which he had led so great a part of mankind. As to the captivity of his *body*, we have seen his Capital, his Palace entered and plundered of his most valuable effects, and *his body* carried into actual captivity; in which it remained until his death. And in regard to his *soul*, there is the strongest of all presumptive evidence, that the Popes of Rome, during many centuries past, have been led into the horrid captivity of ATHEISM by Satan himself; and that, at least, the generality of them have believed neither in a *future state of rewards and punishments*, nor any GOD to bestow and inflict them; however, from motives of interest, avarice, and ambition, they may have concealed their sentiments from the world. For is it possible for the utmost extent of human credulity to believe, that a number of men, and that not a few, succeeding one another in a high spiritual office, professedly having the care of souls, should believe in a GOD the creator of all things, the rewarder of the good, and punisher of the wicked in the life to come; and at the same time, having before them the revealed word of that God which commands them to "have no other Gods but him*," would set up an *host of other Gods*? and in further defiance of his commandment expressly forbidding "to make any graven image, or any likeness of any

* Exod. xx. 3.

"thing that is in Heaven above, or in the earth beneath, or in the waters under the earth, and "to bow down to them*," would also set up *such images in all parts of the world*, and worshipping themselves, command all men to worship them, instead of the true God? that believing in the fallen and corrupt state of man, themselves being men, would desire to put themselves in every respect, upon an equality with that God who is infinitely perfect? that believing in a future state of rewards and punishments to be administered *only* by that God, would assume the administration thereof upon themselves? that they would assume to themselves and rob that God of all his divine attributes? Of his wisdom, his justice, and his truth by suffering no appeal to his holy word or even to himself, from their judgment, decrees and opinions? *his mercy*, by granting of pardons and absolutions for the sins of man? *his holiness*, by the pretended purity and sanctity of their church, and the personal assumption of the title itself; *his power*, by their undertaking to curse and destroy or to save in a life to come, the souls of men? In short would they have assumed his infallibility which refers to all his attributes; and, in addition to this catalogue of blasphemies, would they have "lived," as St. Paul has it, "without God in the world," in all manner of pride, pomp, lasciviousness, and filthy lusts, massacring and destroying their fellow-creatures and the children of God, who would not submit to

* Ibid. xx. 4, 5.

their blasphemous will, and worship their dark and dreadful idolatry? I ask by what rule of reason in judging, can any man conclude that such men, committing such an accumulation of crimes and blasphemies not for a short time, but for a series of ages; not secretly, but avowedly and in the face of the world supporting, maintaining and keeping them alive by their secret intrigues, frauds, fictitious miracles, and blasphemous doctrines, ceremonies, and decrees; and yet that they should believe in the existence of a God who will reward the good and punish the evil actions of men done in the body? It is impossible! If they had decreed that there is no God, we should have concluded that such was their faith? but actions speak louder than words, and are by far the most certain tests of truth. Looking at their actions, do they not demonstrate that they have neither believed in a state of future rewards and punishments, nor in a God; but have been led into captivity by "a strong delusion," according to St. Paul, "that they should believe a lie," the lie of atheism, THAT THERE IS NO GOD. To this captivity he also plainly refers, where he tells the Thessalonians that the mystery of iniquity, (the mystery of Atheism was alive, and at work in his day,) "for," says he, "the mystery of iniquity doth already work," and would continue to work until the apostacy should be "taken out of the way*." And when we look back to all the powers which have existed upon earth,

* ii. Thess. ii. 6, 7.

since the Apostle's time, there have been none which have been such faithful labourers in the vineyard of the mysteries of iniquity, as the Popes. In the dawn of their authority and influence they began their mysterious and iniquitous frauds, and have been constantly adding to them, age after age, ever since, until the apostacy itself, sickened with their blasphemous presumptions, have cast them up, but unfortunately to prepare the stomach for a more deadly draught, *the poison of French Atheism*. Thus, whether the Prophet alludes to the temporal or spiritual captivity of the Pope, or both, the Prophecy has been completely fulfilled in *both*; and thus it also seems to have been consistent with the Divine justice, that while they have been seducing and deceiving the souls of mankind to their eternal ruin, their own souls should be led into the same *dreadful situation*.

Ver. 10. continued.—"Here is the patience
"and faith of the saints!"

INTERPRETATION AND COMPLETION.

With this sentence of admiration and wonder, the Prophet concludes the complete Prophetic History of the Church of Rome. Struck with astonishment at her allurements, mysterious frauds, blasphemies, and long continued cruelties; and with admiration and wonder at the amazing fortitude, patience, and perfect resignation of those saints, those pious Christians, who seeing

through the veil of her abominations, by the grace of God, and *light and life* received from Christ, would not only reject and oppose her blasphemous superstition, but bear up against all her cruelties, all the torments of the sword, the rack, and of fire; suffering their bodies to be pressed, mangled, massacred, their limbs to be distended, dislocated, and burned to ashes at the stake, without a murmur; yea, *with joy*, to be thought worthy to suffer in the cause of truth, the Prophet breaks out into this rapturous exclamation, "Here is the patience and faith of the saints;" that is, *Behold!* let all the world behold, the inexpressible power of the grace of God *and faith in Christ*, in the souls of men! What tortures, far surpassing the fallen nature of man to bear, do they enable him to suffer! What fortitude! What patience! What resignation to his divine will! and with what joy do they inspire the souls of men, in sure and certain hope, that a temporal death, endured in the cause of truth, will save them from the second and eternal death, and translate them into a state of *never ending immortality and happiness in the bosom of their CREATOR, their REDEEMER and their GOD.*

Here then we have the PROPHETIC or anticipated history of THE CHURCH OF ROME, a monstrous wicked and impious Ecclesiastical Power; so dissimilar and eccentric in its nature and constitution, from any thing that ever had been, or that was probable ever could be in the world, that the utmost stretch of human credulity could not have conceived it possible it ever could be a his-

tory of events to come in after ages, of events revealed by the omniscient Son of the Most HIGH GOD, to his beloved disciple John; *revealed, written, and published* in the latter end of the first century, five hundred years at least before the existence of that Church; before the Bishop of Rome received a commission, or his authority of universal Bishop; and before he had passed one decree, or performed any one act as Pope, or the founder and head of it. Now, let any person, let even the sceptic or the wilfully blind atheistical infidel, examine this prophetic history, carefully, critically, and with all his usual tergiversations and sophistry; then turning to the numerous histories of the Church of Rome written *since her rise and the establishment of her power*; compare them together; and I hesitate not to affirm, that if he has not smothered all perception of truth in his mind, he will confess, that although the former is contained in *ten short verses* only, yet the multiplicity and variety of the events considered, it is wonderfully concise, brief, and nervous in its style; more regular and methodical in narration; more copious, chaste, and abundant in description, without the least tautology; and, in short, that it eminently excels, in every other essential of a complete and perfect history, all the histories of the Church of Rome, which have been written by the most learned and accurate of her historians,, who, as it were, have been contemporary spectators of the events themselves since her rise. These being demonstrable, and, indeed, obvious truths, arising out of its own internal

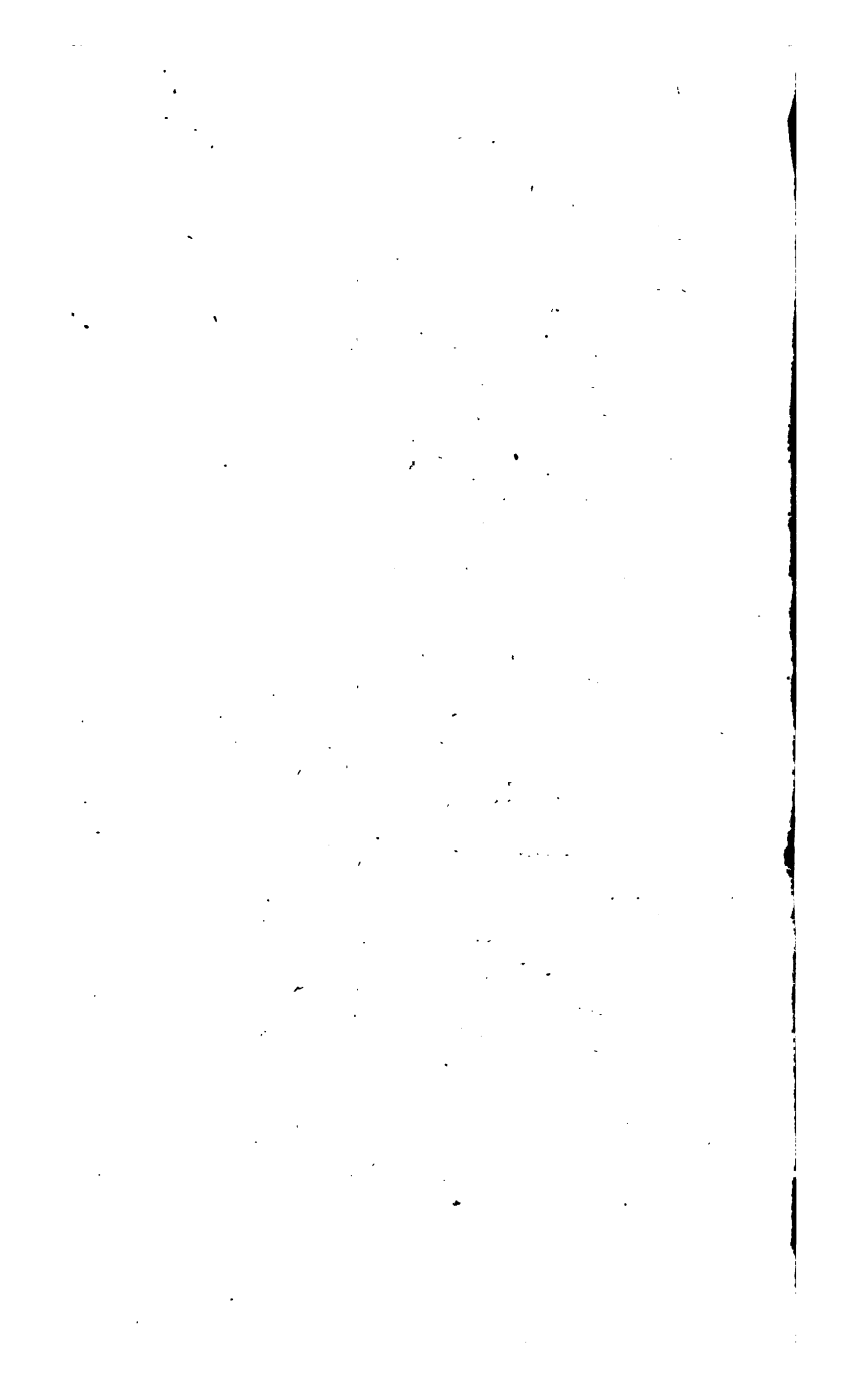
evidence, what can be said of it? Is not this clear and minute anticipation of events, which were to come to pass in ages subsequent to the predictions, and which have accordingly come to pass, a work far above the utmost efforts of human genius? And if it is, whence hat it come? but from that God, who being himself the great FIRST CAUSE and Creator of all things, has given to them their respective and peculiar qualities, properties, principles, energies, operations, and effects; and by his Almighty Spirit and Wisdom, pervades, animates, sustains, directs, and governs them, whether spiritual or temporal, from the archangel, down, through the infinite chain of beings, to the smallest insect of an hour; and who consequently must know all things past, present, and to come; and who has condescended to declare to us, that I AM GOD, and there is none LIKE ME; declaring the *end* from the beginning, and from *ancient* times the *things* that are no YET DONE, saying, my counsel *shall stand*, and I WILL DO ALL MY PLEASURE!—Isa. lxvi. 9. 10.

A PILL
FOR THE
ATHEIST AND INFIDEL;
OR, THE
AUTHENTICITY of the APOCALYPSE
LOGICALLY AND PHILOSOPHICALLY PROVED
TO BE FOUNDED
ON
DIVINE INSPIRATION.

© fools, and slow of heart to believe *all* the Prophets have spoken. LUKE xxiv. 25.

Blessed is he that readeth, and those that hear the words of this Prophesy, and keep the things which are written: FOR THE TIME IS AT HAND. Rev. i. 3.

BEHOLD! I COME QUICKLY: Blessed is he that keepeth the sayings of the Prophecy of this Book. Rev. xxii. 7



INTRODUCTION.

THAT the Apocalypse, a book purporting to be an history of events to come, was written and published in the latter end of the first century; and that although its language was then obsolete, mysterious, and confessedly unintelligible, the ancient Fathers and Elders of the Church, the immediate successors of the Apostles, received it into their Churches, as canonical, and of divine authority, are truths which have been often proved, and never denied. And it cannot be doubted, without shame, that those pious and enlightened men, many of whom must have conversed with St. John himself, and other Apostles, were the most proper, and most capable judges of its origin: nor can it be conceived, without doing violence to reason, that they would have received it as canonical and the work of St. John, had they not had, either personal knowledge, or the most clear and decisive testimony of the fact; because its language being mysterious and unintelligible, they could not ascertain from the book itself, whether it contained errors, or even blasphemies, inconsistent with the truths they wished to support. In this state, the authenticity of the Apocalypse remained undisputed and unsuspected, until the beginning of the third century, by any orthodox Christian, and as solemnly received and established, as any other parts of

the Gospel, in all the different Churches of Christ. It had been indeed before objected to as a forgery by Cerinthus, and not the work of St John, by Marcion, and a small sect of heretics, called the Alogi; who objected to other parts of the Gospel, and would have made the whole do homage to their blasphemies and impieties; but this objection had, as it ought to have had, no more weight with the Churches of Christ at that time, than the objection to the whole Gospel of Christ, that he was an impostor, and that there is no God but reason, made by the atheistical crew of France.

In the third century, and not before, those impious heretics were however joined by a few unenlightened pretenders to Christianity; whose opinions were founded on the internal evidence of the book itself: when, in truth, it as yet had *no such evidence*. For no one of the great and prominent events foretold in it, not even the first, the triumph of the Church over the heathen world, had as yet come to pass. And they contended, as a late learned and ingenious author* has summoned up their objections, that it was "obscure, *unintelligible*, *inconsistent*, and improperly entitled to a Revelation:" objections, which carried in their faces their own refutation. For if the book was unintelligible, how could they find out its inconsistencies? Or how know whether it was founded in Revelation or not? It was impossible: because the human mind can form no judgment whatever, nor acquire any evidence for or against any position, from that which is "obscure and *unintelligible*." And in such case, if unbiassed, must at least, rest in doubt, until better evidence should appear. But, notwithstanding the gross absurdity of these objections

* See a Pamphlet, entitled, "The Evidence of the Authenticity and Divine Inspiration of the Apocalypse stated," &c.—J. Hatchard, Piccadilly. This very learned author has exhausted the subject of external evidence, and clearly proved the divine authority of the Apocalypse from that alone.

there were not wanting among the Fathers and Elders of the Church of Christ, the most learned and eminent, who vindicated the divine authority of this sacred part of the word of God, from the impious calumnies cast upon it. But what could they do? The clear and decisive testimony which had carried conviction to the minds of the first Fathers and Elders of the Church to receive it as divine, had been, in the course of more than a century, lost; and they had nothing now left, but the evidence arising from the integrity, wisdom, and piety, of the first Elders and Fathers of the Church, together with tradition, to oppose against the slander; and although these were abundantly sufficient, in the scale of evidence, to weigh down to the ground all such fertile and unfounded objections; yet they amounted to no more than secondary evidence: the *internal evidence* to arise from the completion of some of the predictions, had not yet taken place, as I have before observed: and besides, it being natural to the human mind, to look for the best evidence the nature of a truth will admit of; it is ever inclined, where the truth is not self evident, more to doubt and suspicion, than to giving due weight to the nature of the evidence offered to it. Or, to use an apposite old English proverb, "where much dirt is cast some will stick." And this was the case in the abuse of the Apocalypse, until it became lost or eclipsed, by the general prevalence of truth, during the fourth, fifth, and sixth centuries, those brighter ages of Christianity; and during the next eight or nine centuries, which were the dark ages of Mahomedan and Papal impostures and blasphemies, not only the objections to this book, their refutations, and indeed the whole word of God was so depressed, as scarcely to leave a trace of its former existence, until the æra of the Reformation.

It was now, the infidel and atheist, ever more determined and adroit in mischief, than the virtuous in doing

right, revived the old and obsolete objections to the divine authenticity of the Apocalypse, and other parts of the Scripture; while even the greatest of the Reformers, either too much engaged in raising the whole word of God from its darkened state, or too indifferent about it, took no notice of those objections. Neither Wickliffe, Luther, nor Calvin, attempted to vindicate this sacred part of the word of God against the objectors of their times; and Scaliger, that learned and pious Divine, although he believed the Apocalypse to be canonical, yet commended Calvin for not writing upon it; nor did Whitby know what to make of it. But Doctor South, having more wit in his brain than pure religion in his heart, laying aside all disguise, boldly denounced it as a wicked and mischievous book, "that either finds a man mad, or makes him so." And this learned divine, learned only in "the wisdom of this world, which is foolishness with God," (1 Cor. iii. 19) has been followed by all the tribes of Deists, Infidels, and Atheists, ever since; those lordly renegadoes, that stile themselves MONTHLY REVIEWERS, included. In many instances, these hypocrites have shown the cloven foot, as has been lately proved, by the pious authors of the "Review of the Anti-Jacobin, Critical, and Monthly Reviews." To which I will only add one more: In a Sermon shamelessly preached to a Christian congregation, it is asserted, that this holy book, is "*barbarous even to solecism in its style, of an involved construction, and loaded with dark apparently wild allegory.*" And in their review of February, 1798, they give to this false and shameful slander, their decided and unreserved sanction, by declaring it to be founded "in critical justice." Thus making a jest of the word of God, and of those Prophecies which are daily fulfilling before their eyes.

It is moreover greatly to be lamented, that while this slander is daily increasing in credit and proselytes,

"the shepherds of Israel," the shepherds of the English Church, perceiving and knowing it, sit in silence with half-closed eyes and folded arms, without lisping out an accent to recall their flocks from wandering into the wilderness of this mischievous error. O! that they would consider, that should the Revelation be decried as visionary and apocryphal, what will become of the Gospel of Christ committed to their pastoral care, of which it is the corner-stone? O! that they would seriously think of this truth, and take a lesson from the xxxiv. chapter of the Prophet Ezekiel, where their office and duty, and the consequences of a neglect in the performance of them, are pointed out by divine authority.

There is, however, a late exception to this general charge of indolence in the pastors of the Church. A late anonymous author of a pamphlet, entitled, "The Evidence of the Authenticity of Divine Inspiration of the Apocalypse stated," &c.* has, with much piety and learning, proved from external evidence, that it is a book of divine authority, by showing, that it has been received as such in all the primitive Churches, and by all the pious and principal Fathers and elders in all ages. But here again it is to be lamented, that, like the incautious cow, that having given a good pail of milk, kicks it over, and wastes it in the dust, he agrees, that the great criterion, the *internal* evidence, the best and only conclusive evidence of the truth of the Prophecies, in their present state is not "sufficient evidence" of that authenticity, the point in question, which he had so ably maintained; and intimates, that we must wait for this evidence, until the Prophecies have been generally fulfilled.† This concession seems to have been as inconsiderately made as it is erroneous, and fertile in mischief to the cause of Christianity. Does the laborious

* Published for J. Hatchard, 1802.

† Letter ix. p. 68.

and learned author mean, that we must wait for this internal evidence, the best, and therefore only conclusive evidence of the truth of Prophecy, until *all* or *almost all* shall be fulfilled? For the word *generally* will bear either of these meanings. If he meant the first, did he consider, that we must wait for it until the Day of Judgment? for the chain of Prophecies extends down to that date, that awful event being the last of the Prophecies to be fulfilled; and farther, that then neither the truth of Prophecy, nor this *internal* evidence of it, will ever have been, or will be, of the least utility or benefit to mankind. And again, if he meant the second, or that *almost all* must be fulfilled, before we shall have this internal evidence, then it follows, that from the time of Jonah, the first Prophet who foretold the destruction of Nineveh, near 2000 years before Christ, God has left his two Churches without the best and conclusive evidence of his holy and divine attributes, upon a belief in which the welfare and salvation of both were founded, down nearly to the expiration of their militant and probationary state; when, if it could be of any use it must be trifling indeed! Now either of these concessions, besides giving to the unbelievers a new and never before thought of excuse for their infidelity, is so derogatory to the wisdom and goodness of God, so inconsistent with the Gospel of Christ, which is built upon the truth of Prophecy, and refers to it as its best and most conclusive evidence, that the pious mind revolts at the thought of them.

And lest an ill use may be made of concessions so incautiously made, I will endeavour yet further to show the absurdity of them. It seems scarcely possible for a devout mind sincerely to follow the advice of Christ, to "search the scriptures," meaning the prophetic parts of them, as testimonies of them*, without discerning

* John v. 39.

that God has given to men *two kinds of Prophecies*. Of one kind, were those numerous Prophecies given to the Israelites, foretelling their several captivities, which were to be completely fulfilled at once, or at particular times, and thereupon their internal evidence was to be perfected, and complete. Nobody, I imagine, will doubt but that the Jews had not only external, but clear internal evidence, full conviction of the truth of the Prophecy foretelling their captivity, when Nebuchadnezzor, in the reign of Zedekiah, prostrated the walls and fortifications of Jerusalem, and carried away all the men, women, and children, captives to Babylon. These Prophecies, for the most part, were intended to reform and bring them back from their idolatry, and such was the force of evidence, both the external and internal of the truth of them, that it had the designed effect; they repented, and forsook their idolatry; God mercifully forgave them, and restored them in divers instances, to their country. The other kind of Prophecies was clearly understood, and is properly described by the pious and learned *Lord Bacon*, which "*are such as were not to be fulfilled punctually at once, but to have springing and germinant accomplishment, throughout many ages, although the height or fulness of them may refer to some one age.*" His words are, "*Atque licet plenitudo et fastidium complementi eorum, plerumque alicui certæ ætati vel etiam certo momento destinetur; per di-versas mundi ætates.*" Of this kind was the first great Prophecy delivered by God himself to the father of mankind at the fall, that "*the seed of the woman should bruise the serpent's head:*" meaning that Christ the son of a woman without the aid of a man, the son of a virgin, should conquer, and in the end destroy the serpent, and all the evil he brought with him into the world, even sin and death. This first and great prophecy is the stock out of which all the Prophecies of both Testaments grow, and the commencement of its com-

pletion may not improperly be dated from the time God, in the abundance of his mercy and love for his fallen creatures, condescended to offer them terms of salvation from Mount Sinai*; and yet it is not to be fulfilled until the day of judgment. Of the same kind is the Prophecy of Moses and other Prophets, of the coming of Christ to redeem the world, which began to be fulfilled at his birth; and which yet will not be fulfilled, until the militant state of his Church shall end, if before he shall judge the world. So the completion of the Prophecy respecting the independence of the Arabians commenced 2000 years before Christ, when the twelve sons of Chus, the descendant of Ishmael, emigrated and settled in Arabia; and yet it is not completed, but is fulfilling at this day. Of the same nature is the prediction of the dispersion of the Jews, the completion of which began when Titus destroyed the City and Temple of Jerusalem; and yet it is not in all its branches fulfilled, nor will be, in all probability, until the reign of Christ upon earth. And so the rise of the Church of Rome foretold by St. John†, began its completion in the year 606, when the Bishop of Rome was constituted Pope;‡ and although it has been progressively fulfilling during the last twelve centuries yet it was not completely fulfilled until the year 1798, when the French General Berthier conquered Rome, and sent the Pope into captivity; and perhaps not even then. Now, it is easily perceived, that each of those great Prophecies, to use the expressions of Lord Bacon, “*has its springing and germinant accomplishments,*” as naturally growing out of them (as the branches of a tree or a vine germinates from the original stock) continually rising, growing, and fulfilling, in different and successive ages, until the principal Prophecy shall be

• Exod. xix. xx. 19, 20.

† xlii. 1, &c.

‡ See the preceding Dissertation.

completely fulfilled, according to God's appointment, in the course of his righteous providence. To illustrate this truth by only one example. In the great Prophecy of the mission of Christ to redeem the world the following relative events are included and predicted: His miraculous birth of a virgin, foretold by *Isaiab**, The manner of his death and crucifixion, and the place of it, foretold by *Zechariah†*. His merciful and unceasing pastoral care over his church, in the twofold characters of a shepherd and husbandman, by *the same‡*. The triumph of his Church over the heathen world, foretold by the Evangelist *St. John§*. The declension of the Church into schisms, by the same||. The dreadful judgments of God inflicted on the Church on account of its departure from the true faith, through the means of the barbarian nations¶; the Reformation**, the rise of Mohamed†† and of the Pope‡‡; the rise of Atheistical France§§; of the Grand Confederacy, or BABYLON THE GREAT|||; of the reign of Christ in the Millenium¶¶, and of God and Magog***; by the same. Now all these different events appertain, relate to, and grow out of, the great Prophecy of the mission and office of the Messiah, delivered by GOD HIMSELF to Moses at Mount Sinai; and all of them, except the three last, have been in a manner already fulfilled; and all and every of them have therefore produced their internal evidence: amounting to the greatest of all moral demonstrations of the truth of Prophecy. Here then is wisdom! What a wonderful plan is here for unfolding, renewing, and perpetuating the knowledge of the Attributes of the EVER-LIVING, SELF-EXISTING, and OMNIPOTENT GOD, to his

—* Chap. vii. 14.—† xiii. 6.—‡ xiii. 5.—§ Rev. vi. 2, 12, 13, 14, 15, 16, 17.—|| vii. 17.—¶ viii. 7, 8, 9, 10, 11, 12, 13.—** ix. per totum.—†† xiii. per totum.—‡‡ xiii. first ten verses.—§§ xiii. from 10 to the end of the chapter.—||| xvi. 13, 14, 15, 16, 17, 18, 19, 20, 21.—¶¶ xx. 1, 2, 3, 4, 5, 6.—*** Ibid. viii. 9, 10; 11, 12, 13.

fallen creature man ! Where could it be contrived, but in the counsels of infinite wisdom ! The evidence is forcible, irresistible, and conclusive : evidence that surpasses that of all other truths, whether physical or moral ! Evidence so conclusive, that its power to convince admits of no increase ! so full and completely demonstrative, that one instance has the force of ever so many ! so durable that it runs through all ages ! so constant and unremitting, that it is in every age, and at all times, presented to our senses, and within the compass of our comprehension. And evidence to which Christ himself appeals for the truth of his mission and doctrines ! And are we to wait for this evidence until all the Prophecies shall be fulfilled, when it would be nugatory and useless ? Has a God of infinite wisdom and goodness offered terms of salvation to his fallen creatures, and yet withheld from them unequivocal, and the most perfect evidence, external as well as internal of his perfections, and of his ability to fulfil his covenants with them ? No ! It is impossible ! Let us not then entertain a notion so absurd, so derogatory from his glory, and unbounded love to his creatures, as to believe, that he has not given to his Churches, and through them to mankind, the fullest and most perfect evidence of all that was necessary for them to know, respecting his attributes and perfection ; and of the duty he expects from them. For he has solemnly declared, that “ he hath no pleasure in the death of the wicked ; ” and to show that he has left them without any excuse, emphatically asks them, “ Why will ye die, O House of Israel ! ”* I say, let us reject the notion so incautiously adopted, and so unworthy of a God of Love†; and which tends to undermine the very foundation of the Gospel of his blessed Son.

I have said this much to remove this mischievous ob-

* Ezek. xxxiii. 11.

† 1 John. iv. 8. 16.

jection out of my way; and shall now return to the Apocalypse,* which I have endeavoured to prove in the following argument, has brought with it, during the last 1500 years, full and perfect internal evidence of its divine authenticity itself, ratified and confirmed by GOD HIMSELF, in the course of his DOMINION and PROVIDENCE over the world, by the great and wonderful events foretold and particularly described in it, and by their yet more wonderful accomplishments; accomplishments attested by the most faithful historians, contemporary with the events themselves.

To prove this important truth; to silence all cavil respecting that Holy book; to wipe off all that slander with which it has, for ages past been clouded and darkened; to restore it to the rank it originally held in the Gospel of Christ; and to bring it forward into the pulpit as well as the closet, is the sole aim of the following argument; the scope of which is to demonstrate what are indeed almost self-evident propositions; —1st, That no *man* has a knowledge of the events, which are to come to pass in the course of the supreme spiritual government and providence of God, over the world. 2d, That this prescience of events, is the peculiar attribute of God only. And 3d, That the Apocalypse did foretell, and particularly delineate, events ~~to~~ *come*, after it was known and *published* to the world, in the course of that Providence; and therefore it follows that it is a book of the MOST HIGH AUTHORITY, proceeding from the holy Spirit of God, through Christ to his beloved Apostle John.



A P I L L

FOR THE

ATHEIST and INFIDEL, &c.

1st SYLLOGISM.

PROPOSITION 1.—A knowledge of events, whether past, present, or to come, is necessary to enable a man to describe and communicate right ideas of those events.

PROPOSITION 2.—But such is the limited nature of the intellectual faculties of man, that his knowledge of external objects is confined to things and events which have *previously existed*.

CONCLUSION OR INFERENCE.

Therefore it is impossible that man can describe and communicate right ideas of events which have never existed, by the *natural* agency of his intellectual powers.

The first Proposition requires no demonstration; because, as that attainment of the human mind, called knowledge, consists in perceiving

the real existence, relation, connection, agreement, disagreement and repugnancy, of our ideas of things, it is evident, intuitively, or upon momentary reflection, that man cannot describe and convey ideas of events, either past, present, or to come, without such attainments.

In respect to the second Proposition, altho' it be as incontrovertably true as the first, yet, for the sake of explanation, it may not be improper to examine the nature and extent of the human understanding; by which the truth of it will be equally demonstrated. The human mind in regard to external things, is at first quite passive, a mere blank; and perceives nothing of them, until their real archetypes are presented and impressed upon it, through the organs of the body. It then takes notice of, and contemplates the impressions thus made, without forming any judgment respecting them, further than perceiving that they exist. From this perception arises its simple and uncompounded ideas. Thus furnished with ideas it proceeds to review and compare them together, and thereby discovers their relation, agreement, disagreement, or repugnancy. It is now enabled to discern and determine, that two external objects, possessing the same form, natures, and qualities, refer to and agree; as that three angles of a triangle, are equal to, and agree with, two right angles; that two animals bearing a similar form and qualities, are of the same genus; that two naval engage-

ments between two fleets, or two battles by land between two armies, are events of the same nature or kind. On the other hand, by such comparison, it perceives that the figure of a triangle, is not the same, but disagrees with that of a square; that a horse is not a tree: and that events consisting of different circumstances, as that the conquest of the Persian Empire by Alexander, is not the same with the conquest of the Grecian by the Romans. And thus, by these several steps, the human mind acquires the knowledge of all external objects, and is enabled by signs or words to communicate it to others.

Now, if this knowledge of *pre-existing* events be necessary to a communication of right ideas by them, on the same principles of reason a like knowledge of *future* is equally necessary to the same end. But as it is impossible for archetypes of future events, which never existed, to be impressed upon the human mind; it is evident that it can form no ideas, make no comparison, nor perceive either their relation, agreement, disagreement, or repugnancy; and consequently can know nothing of them.— Hence it is true, that the knowledge of man in regard to external objects and events, is confined to those which have really existed (the truth ascertained in the second proposition) and therefore the conclusion drawn from the premises, that man, by no agency or exertion of his natural intellectual powers can attain a

knowledge of future events, so as to be capable of foretelling them, is indisputable.

II. SYLLOGISM.

PROPOSITION 1.—God, who is infinitely perfect, possesses the supernatural and spiritual quality of *pre-science*, or a knowledge of all future events.

PROPOSITION 2.—That Being who possesses a knowledge of future events, communicate it to other *intellectual* beings, *capable* of receiving it.

PROPOSITION 3.—Therefore God can communicate a knowledge of events, to his intellectual creature *man*, who is capable of receiving it.

As to the first proposition, there is no one whatever more striking and evident, than that God, who has existed from all eternity, and shall exist when eternity of eternities shall be no more; and who, by the infinite extent of his wisdom and power, has created all things, must have a perfect intuitive knowledge of them, as well those which are past or present as those which are to come. Of this kind of Knowledge, man, even in his fallen state, has a limited and imperfect degree; but incomparably and infinitely short of that of the supreme God. The potter knows the materials of which his vessel must be made, their fitness

to answer his design, the means by which, and the manner how, they will be put together, and the form it will assume, the quantity it will hold, and the uses and purposes it will answer before he begins his work. And not only while he is performing his task, but after he has finished it, he can recall to his memory, at one view, the images and ideas of all its parts, and of the whole. Now, it is a problem impossible to be solved by the wit of man, how a God, who has created all things that have existed from all eternity, who has renovated, re-created, and sustained them ever since ; and who can renovate, re-create, and sustain them to all eternity ; or annihilate them at his pleasure ; without having incessantly and eternally, models or images as it were, or rather perfect ideas of them at one intuitive view before his infinitely comprehensive mind : and this knowledge of all things, past, present, and to come ; this omniscience, includes his prescience, and is one of his peculiar attributes. These positions are so evident from all his works, that no man capable of reason, except the deluded, hardened, and forsaken atheist, who denies the existence of a God, will presume to controvert them ; and such is the irresistible power of their truth, that even that lost and unhappy wretch, the atheist, in despite of the utmost efforts of his deluded mind, is often compelled by his reason and conscience if not before, at the time of his dying and agonising moments to confess it.

The second proposition is so evident, that words cannot make it more so; for no one in his right senses will deny, that he who possesses a thing, or a knowledge of a thing or event, can bestow or convey that thing or that knowledge to another; and therefore, that God, who is a spirit, possessing a knowledge of future events; and who, in the course of his creation of all things, has created man a spirit after his own image, and vested with a spiritual faculty of receiving such knowledge; can most assuredly communicate it to him. Thus the truths of the first and second propositions are demonstrated, and the inference drawn from them self evident, "that God can communicate a foreknowledge of events to man."

III. SYLLOGISM.

PROPOSITION 1.—If man neither has nor can acquire prescience, or a knowledge of future events, by his own *natural powers*;

PROPOSITION 1.—If *God* alone possesses such knowledge, and can communicate it to man; and

PROPOSITION 3.—If *St. John*, in the Apocalypse, has foretold many extraordinary events, which were impossible to be foreseen by man, and which have come to pass in after ages, with all the predicted circumstances;

CONCLUSION OR INFERENCE.

Then it necessarily follows, that *St. John* must

"the sun and moon, and eleven stars as doing
 "obedience to him*." When Joseph told this
 dream to his father, Jacob perfectly understood
 the literal meaning; and thus immediately inter-
 preted it: as if he had said, "The *sun* is, as it
 "were, the *head*, the enlightener and preserver of
 "the natural world; and I bear this resemblance
 "to it: I am the head, the instructor and pre-
 "server, under God, of my family, my little
 "world: the sun is therefore an hieroglyphic de-
 "vice of me, in my patriarchal and moral char-
 "acter. The *moon* is a body of the natural world,
 "of less importance, and is as it were, subordinate
 "to the sun, receiving that light from him, which
 "she communicates to other bodies under her.
 "My wife is the weaker vessel, with less forti-
 "tude and subordinate to me, and from me re-
 "ceives instruction respecting the management
 "of my household: the *moon* is therefore an em-
 "blem of her. The *stars* are bodies subordinate
 "to the sun, and attached to him by the laws of
 "attraction and gravitation, and receive their light
 "from him; so my children are subordinate and
 "attached to me by consanguinity and the moral
 "principle, and from me receive light and in-
 "struction: hence the *eleven stars* denote my
 "eleven sons, exclusive of Joseph the dreamer."
 Thus perfectly understanding the literal sense of
 this symbolical dream, he rebukes his son in these
 words: "What is this dream that thou hast
 "dreamed? Shall I, and thy mother, and thy

* Gen. xxxvii. 9.

“brethren, indeed, come to bow down ourselves
“to thee to the earth?” Now, if the ancients
understood this hieroglyphic dialect, if Jacob
could thus readily interpret its mysterious figures
into their literal meaning, what reason can be as-
signed why it cannot be revived and understood,
as well as the Latin, Greek, or Hebrew, its con-
temporary languages, in a general view equally
obsolete?—There is none. And therefore the
conclusion is incontestible, that the events de-
scribed in it may be, when they have come to
pass, as perfectly understood, as any events de-
scribed in any other obsolete language whatever.

This language, it is confessed, had, like the
Hebrew, Greek, Latin, &c. from various causes,
become of little estimation, and in a manner ob-
solete, during the dark ages of Mahomedan and
Papal apostacies; which seduced the minds of
men not only into a blind ignorance of the Pro-
phecies, but of other most important parts of the
word of God. Nor is it an irrational conjecture,
that as the divine light of that word shall hereaf-
ter increase, as it certainly will, the language of
Prophecy will be more studied, and the knowledge
of it increase in proportion. However, certain
it is, that this language is not so antiquated and
lost, that it cannot even now be regained, and a
sufficient knowledge thereof acquired; to under-
stand the Prophecies as they shall come to pass,
to fulfil the divine purposes for which they were
given: and that this knowledge may be attained
by the same means by which we acquire the
knowledge of any obsolete language whatever;

because the Prophecies, like them, contain within themselves all the means necessary to instruction, explanation, and translation. Were not this the truth, the great Sir I. Newton would not have attempted to explain them; the advice of the great Lord Bacon to study them with *wisdom, sobriety, and reverence*, would have been ridiculous; and the wisdom and purposes of God, in giving the Prophecies to man, must have been in vain; which is impossible! Let then the pious seeker after truth, having recourse to the Apocalypse, follow the advice of the great Lord Bacon, and it will be impossible not to perceive a methodical and sublime narrative, of events which were to come to pass after that sacred book was written, and to be continued down in regular succession to the end of time.

The second position remaining to be proved; is, that a number of the events foretold in the Apocalypse, have come to pass since it was written, and the events foretold been completely fulfilled.

To demonstrate this truth from its source, it will be necessary previously to consider what was the great design and use of Prophecy; and why it consisted with infinite wisdom, to introduce it into his two covenants made with man for his redemption? A subject, although of great importance, I do not recollect to have seen fully explained. Upon this ground, I the more willingly detain the reader from my intended demonstration; because I humbly trust it will enable him to trace out the perfect equity, and glorious design

of God, in his creation, the fall of man, and the unbounded benevolence of God, in the plans he has laid, for the restoration of mankind to the exalted rank of beings which they have wantonly forsaken, and therefore have justly forfeited. Besides, it will naturally lead us to perceive the holy purpose and divine wisdom of the Son of God, in leaving us an apocalyptical history of the future judgments of his Father, during the continuance of the second covenant, the period of his grace and spiritual dispensation.

When Adam rejected the prize of an immortal and incorruptible life of holiness and happiness, and wantonly fell from that exalted rank of being in which he was placed;* instead of receiving from Divine Justice the punishment he had incurred, ever ready to receive and pardon him upon a sincere contrition for his disobedience, God suspended† the execution of the dreadful judgment of eternal death, and reprieved him and his posterity for a time, to give them an opportunity of recovering “the jewel of great price” which they had lost. And he who is Love, and had principally in view their eternal happiness, bore with their iniquities at least sixteen centuries. But instead of wishing to return to their former holy and happy state, they waxed daily more wicked, until “every imagination (not one sentiment or “idea excepted) of the thoughts of their hearts “was *only* evil (without one sentiment of good “mixed with them) *continually*,” (that is, at all

* Gen. ii. iii.

† Gen. ii. 17 to 24.

times, without one moment's intermission.)* And thus the earth, a fair and beautiful link in the system of his universal creation, was verging to a scene of confusion, deformity, corruption, and vice†. To prevent so great a mischief, God overwhelmed the earth with a flood, and in it destroyed the whole race of Adam, innumerable as they were, one family excepted.‡ Noah and his sons soon re-peopled the earth; and his descendants, recollecting the dreadful judgment inflicted upon their antediluvian brethren, lived for a time more righteously, and regardful of the power and FEAR of God. At length becoming very numerous, and like their first parents, impatient of all restraint, defying their great Creator, they gave way to the temptation of their pride and ambition; they took it into their heads to "build a tower, whose top should reach unto heaven§;" that is, they persuaded themselves to believe they were now equal in power to God, and that he was not strong enough to resist or punish them; and therefore they laid aside all fear of him; they worshipped the celestial bodies, the sun, moon, and stars, the creatures of his word; and next the fish of the sea, the fowls of the air, and the beasts of the forest, and even the images of these things; and soon finding that these gods could not punish them for their sins, they became absolutely licentious, and fell into an unrestrained gratification of all the corrupt and filthy lusts and abominations of evil, leading to endless perdition.

* Gen. vi. 5.

† Gen. vi. 11, 12.

‡ Gen. vii. 21, 22, 23, 24.

§ Gen. xi. 3, 4, 5, 6.

It was now God came down to the earth, to open the door of salvation to his miserable creatures, who had abandoned their duty to him; and to fulfil his promises with his faithful servants, Abraham, Isaac, and Jacob, by making a covenant with their descendants, the Israelites. And knowing that men in their fallen and corrupted state, were not to be restrained by his love, and all the innumerable blessings he had graciously conferred upon them, he resolved in his infinite wisdom to try how far a conviction of the enormity of their guilt, and of his almighty power to punish them for their evil deeds, would answer that glorious purpose. He came "to prove them; and that *his fear* might be *before their faces*, that they "sin not*." He entered into a solemn covenant with them; that, notwithstanding their corrupted state and past transgressions, if they would, when aided by a fear of his judgments, "walk in his statutes, and keep his commandments, and do them, *he* would be their God, and they should "be his people."†

The means employed by God on this momentous occasion, are too important to be passed over in silence. The divine historian of his Providence, is explicit in his discussion of the awful scene, in which he was employed as the principal servant. Moses represents God as coming down from heaven, in all the terrific majesty and glory the fallen nature of man was able to sustain. The Almighty Jehovah de-

* Exod. xx. 20.

† Lev. xxvi. 3, 11.

scends upon Mount Sinai "*in fire*," clothed in the element which devours and consumes all things but itself, the creature of his word, and now the dreadful symbol of his omnipotence and displeasure. Instantly the Mount is *altogether* (in every part) in a smoke; "and the smoke thereof ascended as the smoke of a great furnace*:" more black, tremendous, and menacing, than the smoke of those great material furnaces of Vesuvius, Ætna, or Stromboli when they overwhelm whole cities and countries with their black ashes and fiery lava. "And the whole Mount (no part excepted) quaked greatly," (*shivered to and fro*, as the feeble leaves of the aspen tree, when shook by a mighty wind.) And to magnify the terrors of this awful fearful scene, there were "thunders" roaring and vivid "lightnings" playing in their zigzag courses: "and the mountain (itself) burnt with fire unto the *midst* of heaven, with clouds and thick darkness."—And there was the voice of *the* trumpet, (probably, from the emphatic word *the* before them, the same voice and the same trumpet, with which mankind shall be summoned at the last day of general resurrection and judgment, when "the Lord (Christ) himself, shall descend from heaven with a shout, with the voice of the archangel, and with the *trump* of God†.") For the voice of the trumpet was "*exceeding loud*," that is, surpassing in loudness and ter-

* Exod. xix. 18.

† 1 Cor. xv. 52.—1 Thes. iv. 16.

ror, all that had ever before been heard by the ear of man. "And when the trumpet had sounded long, and waxed louder and louder," until it had gradually risen to the highest pitch the frail organs of man could bear, "Moses spoke, and God answered him out of the *"midst of the fire of the cloud and the thick darkness with a GREAT VOICE*,"* and then delivered to Moses and the Children of Israel the ten commandments, which they solemnly covenanted to obey†.

And what were the immediate effects produced by these dreadful signs, and this awful scene? The same, no doubt, intended by infinite wisdom: "for all the people in the camp trembled‡" at the tremendous demonstrations which God had thus given of HIS SUPREME MAJESTY AND GLORY; and of his ALMIGHTY POWER to reward or punish them, as they should keep or break their covenant with HIM. Nor did the impression of this holy fear and trembling vanish with the awful scene: for after it was past, the people entreated Moses, saying, "Speak thou with us, and we will hear; but let not God speak with us, *lest we die§.*" Whereupon Moses explains to them the design and use of this fear of temporal destruction: "Fear not," says he, "for God is *"come (not to destroy, but) to prove you; and that his fear may be before your faces, that ye sin not."*

* Exod. xix. 18, 19.—Deut. v. 22.

† Ibid, 16.

‡ Exod. xix. 8.

§ Exod. xx. 19.

Indulge me, pious reader, a few moments, while I explain this significant expression, "*to prove you.*" It will assist us in tracing out the means made use of by INFINITE wisdom, in accomplishing the glorious work of our redemption from the beginning to the end ; and it will enable us, in the use of those means, if we chuse it, to act our parts in regaining that happy and elevated rank of being which we have degraded, polluted, and rendered unfit to remain a part of that grand and perfect system of creation, which admits of no evil. Moses then here tells the Israelites, " God is come " (not to destroy you, as you dread ; but) to " prove you." How to prove us ? would they have naturally asked, had they not have understood the expression from the trying scenes of the wonderful corrections and mercies of God, in the course of his delivering them from Egyptian bondage. And from the tenor of the Scriptures as well as from this part of the sacred history of divine providence, we must suppose Moses would have answered them to the following purport : " Sensible you are, now " you have the *fear of God* before your faces, " of your wretched condition. Surrounded " by the fascinating temptations of evil on every side, altogether exposed, helpless, and " unprotected, against their unceasing attacks, " and their never-failing mischiefs ; ignorant " of your own origin, the design of your creation, and of the great source of all those " temporal blessings which you constantly en-

“ joy ; you have been long in search of the au-
 “ thors of them ; and you have thought that
 “ you had long since found them, and accord-
 “ ingly adopted them as your protectors and
 “ your gods. But after long experience, you
 “ have discovered that they can neither tell you
 “ whence you came, nor for what purpose you
 “ were created ; nor open and enlighten your
 “ blind eyes with instruction, nor grant you
 “ what you pray for, nor protect you from evil,
 “ nor avert your misfortunes, nor save you
 “ from the miseries of this life, nor from death ;
 “ and therefore you have given yourselves up
 “ to the unreserved perpetration of evil, and
 “ the fearless gratification of all your lusts.—
 “ But at length seeing nothing but darkness,
 “ dangers, disease, violence, mischiefs, misery,
 “ and death upon the earth, you have shewed
 “ a disposition and anxiety to find out and
 “ worship THE TRUE GOD.

“ Now JEHOVAH, the only true God, the
 “ creator of the heavens and the earth, and the
 “ giver of every benefit and blessing you en-
 “ joy, and in WHOM you live, and move, and
 “ have your being* ; is come ‘ to prove you ;’
 “ to try the truth and sincerity of this disposi-
 “ tion of your’s to serve and obey him. He is
 “ come to teach you all that is necessary for
 “ you to know, respecting his infinite perfec-
 “ tion, his power and glory ; to convince you
 “ of your fearful, hopeless, and desperate state,

* Acts xvii. 25, 26, 27, 28.

“ and the means by which you may avert impending perdition, and obtain eternal life.—
“ Nor has he come without bringing with HIM,
“ the sure means of your deliverance, as it were
“ in his hands. He has brought with him in
“ those terrific symbols of his Majesty and
“ OMNIPOTENCE, of which he has given you
“ upon the Mount both ocular and auricular
“ demonstration, a holy fear and dread of offending and disobeying HIM, and put it ‘before your faces, in your very presence,’ that
“ ye sin not: that if ye will keep it there, and
“ suffer it to dwell in your minds, it will prevent your ever breaking the covenant you
“ have now made with him, to keep his commandments. It is a holy and powerful fear,
“ which will enable you to obey his holy will
“ in all things, and deliver you from idolatry
“ and your lusts, the only sources of your misery, and a slavery more despotic and severe
“ than the Egyptian bondage, from which he
“ has, by his mighty arm, so lately delivered
“ you.”

And such was the mercy of God, that this holy fear was constantly renewed and revived, whenever it waxed too weak to restrain them from a sinful violation of their covenant with him, by his presence in the Holy of Holies: where it was believed by them to reside, to watch over and direct their actions; as well as by the Prophets, a succession of whom God raised for that purpose. Through these holy men, HE constantly forewarned them of his displeasure and dreadful

judgments: and as constantly inflicted them, if they did not repent, and return to their obedience and duty. And thus by means of the predictions their completion, and the dreadful effects of them, the most decided proofs of his omniscience, his truth, his omnipotence, and justice, were constantly renewed "before their faces" from age to age.

The general effects of this "fear" on the Children of Israel, are to be seen in their history. But did it restrain them from evil? Did they keep the covenant on their parts? No. As yet in their fallen and unredeemed state, although they had seen and felt their own deliverance from Egyptian bondage, by the miraculous power and dreadful judgments of God poured down upon Pharaoh and his people;* although he had miraculously brought "water out of a flinty rock," to save them from death; had fed them forty years in the wilderness, wherein were fiery serpents and scorpions; and promised if they would "obey his voice indeed, and keep his commandments, they should then be a peculiar treasure unto him above all people,"† yet they were a sinful and stiff-necked people.‡ But still they were a chosen people, chosen to make known his holy name to an ignorant and hardened world, who had of their own free-will forsaken him for a desperate state of misery and death; chosen to exhibit, for ages to come, demonstrations of his mercy

* Exod. from v. to xv.

† Ibid. xix, 5.—Ps. cxxxv. 4.

‡ Exod. xxxii. 9.—Deut. ix. 6.—Chron. xxx. 8.

the world, and even the powerful temptations of Satan himself, to which Adam, through pride and ambition, in order to be equal in power and glory with God, had led him most wickedly to yield) with design to convince mankind, that had Adam of his own free-will preferred good to evil, he might have retained his happy and exalted rank of being, and in the appointed time arrived at a life of incorruptible and immortal felicity. *He* sent him also to suffer an ignominious death upon the cross, with the agonizing load of the sins of the world upon his holy Spirit, as a propitiation and atonement to the eternal and immutable justice of his Father, all of whose Attributes being infinitely perfect, would admit neither of addition, diminution, nor variation. In short, *HE* sent him to offer to every living soul, not only to put his "fear before their faces," but to impress and root it in mens' hearts, and there to add to it a portion of his holy Spirit;* that working together, they might produce in them, through faith in his beloved Son, that grateful and unfeigned love, which should infallibly lead them from their corrupted and wretched state to eternal life.† Nor are these "good gifts" hard to be obtained. For Christ himself has declared, while making this covenant, "Ask, and it shall be given; seek, and ye shall find them‡." But at the same time, Christ came to reveal, for the

* John xiv. 16, 17, 26—1 Cor. xii. 9, 10, 11. vi. 19. iii. 16. John xvi. 63—Acts ii. 4. xi. 10—Rom. viii. 1, 11, 13, 15, 16, 26.—1 Cor. ii. 9, 10. xii. 8, 9, 10, 13.

† John iii. 17.

‡ Matt. vii. 7.

last time, the whole will of the Father respecting his creatures; and among other things, to assure them, that God is transcendently perfect and holy, and therefore cannot endure evil; that although he “is all *love*” towards them, yet he cannot love those that “hate him without a cause†;” that although he is omnipotent, yet he is the perfection of justice; that although he is infinitely just, yet “his mercy is on them that fear him from generation to generation‡;” that although he is abundantly merciful, yet the unrighteous shall receive “judgment without mercy§;” and lastly, that although he will give to those that seek for glory and honour, and immortality, eternal life; yet he will pour down his “INDIGNATION AND WRATH, TRIBULATION AND ANGUISH, ON “every soul that doeth EVIL||.”

Thus it seems to have been consistent with the divine Wisdom, to make his “holy fear” the corner stone¶, as well of the covenant of grace, as the covenant of works; and upon this stone to erect the glorious edifice of the whole Gospel of Christ. And therefore we are taught, that the conclusion of this covenant was attended with the like awful and terrible proofs of the divine Omnipotence as the former. For when Christ had declared it was “finished, and bowed his head, and gave up the ghost**,” God instantly smote *all* the earth with darkness††. “And the

* 1 John iv. 8, 16.

§ James ii. 13.

¶ Pet. ii. 6. — Eph. ii. 19, 20.

†† Luke xxiii. 44.

† John xv. 25.

|| Rom. ii. 7, 8, 9, 10.

‡ Luke i. 50.

** John xix. 30.

“vail of the Temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and appeared to many; and even the Centurion and those that were with him, *watching* Jesus,” though by profession inured to blood and human destruction, “when they saw the earthquake, and those things that were done, FEARED GREATLY, saying, *Truly this was the Son of God.*”

Indeed, this useful, active, and holy fear of the true God, is asserted throughout both covenants, to be the first great step, the continually operating cause, in the hearts of men, leading to a pure faith in Christ, to a justification through his atonement, and a sanctification and final redemption, through a grateful, unfeigned, and holy love of God. It is called “the beginning of wisdom,” (Ps. cxi. 10.) “the instruction of wisdom,” (Pro. xv. 23.) And we are commanded to “work out our salvation with *fear* and trembling;” (Phil. ii. 12.) “to serve God with reverence and *godly fear*,” (Heb. xii. 28.) assured that “his mercy is on them that *fear* him from generation to generation,” (Luke i. 50.) And that after this holy fear has worked and finished in the heart the incorruptible love of God, it shall cease being removed by that love; because all fear which includes some degree of torment and anxiety, is altogether incompatible with it; and because nothing can look upon the infinite splendor and dignity of his glory, nor enjoy the beatitudes of his infinite benevolence that is not incorrupt-

ibly perfect: in short, that love which shall be wrought by a perfect sense, that "he *first* loved us," (1 John v. 16, 17, 18, 19) *i. e.* from the moment he created us.

We have now seen, that the basis of both covenants is the FEAR OF GOD; that it was introduced unto men at the times those covenants were respectively made; and that the holy place, and a succession of those holy men, the Prophets, raised up for the purpose, were the means appointed to keep it "before their faces," or constantly in their view. But the holy place, in which was the presence or spirit of God, was no longer consulted by them after the time of Solomon, and the succession of the Prophets had ceased: and the Spirit of Prophecy had been taken from them, long before the coming of Christ to make the new covenant. These two events, it is probable, took place, in the course of the righteous judgments of the Providence of God. For this chosen, this highly-favoured people, had no sooner been exalted by innumerable mercies and blessings of God, than they despised his holy presence, and no longer consulted him; they disbelieved and rejected his Holy Spirit through the prophets, whom they killed*; and notwithstanding the numerous defeats and dreadful slaughters in battle, and many yet more dreadful and slavish captivities God inflicted upon them, they remained uncorrected and unrepenting; they disobeyed his commandments, broke their covenant, and

* Matt. xxiii. 31, 37.

laid aside all fear of his omnipotence: and thus forsaken of God, and left to themselves, in the most forlorn and deplorable state of human nature, they, after the example of their first parent, again revolted from their benevolent protector to strange gods. Nor did they cease to wax more and more wicked, until they had woefully experienced the dreadful indignation of that God, the fear of whose power they had despised, in those two awful judgments, often foretold and threatened, the utter destruction of their holy city, and their slavish dispersion among all nations. And it is here not impertinent to remark, that those two events came to pass shortly after the coming of Christ.

However, since it has pleased God to make his holy fear the corner stone of the new covenant, a covenant founded on new promises and a better hope; and since he has taken away the means by which his holy fear had been renewed and revived under the old, it is not to be supposed that in his wisdom he has not provided and ordained some substitute, to answer the same important end, during the continuance of the second: which, it ought never to be forgotten, is the last offer of peace and salvation ever to be made, by a justly incensed and long-forbearing God. What then those means are, let us proceed to enquire: and as the Gospel has so great concern in a right solution of the question, let us take the advice of Christ, and "search the Scriptures" for them,

the sole and unerring expositors of the true word of God, his Holy Spirit excepted.

It will not be denied, that the ancient Prophets, in foretelling the coming of the Messiah, have attended to some events which were to come to pass after the promulgation of the Gospel ; such as the second coming of Christ to reign upon earth, and the end of the world. But these are so few in number among a great variety, and so generally and darkly expressed; that they are not of themselves to be understood ; and therefore could not be intended to answer the end of renewing this holy fear.— Indeed, Daniel himself tells us, that when he was desirous to know more, he was ordered to make no farther enquiry respecting them : “ Go thy way, Daniel, for the *words are closed up* and sealed until the *end**.” Hence the evident necessity of a new Revelation to revive the fear of God in the hardened hearts of sinful man, during the covenant of grace : for otherwise he would be in a more forlorn and wretched state, than under the covenant of works. But where is that Revelation, so essential to the benevolent plan ordained by infinite Wisdom for our redemption ? It is not to be found in the Old Testament, nor in the four Gospels, nor in the Apostolic Epistles : and yet being an essential part of the new covenant, it must be found in the unerring records of the revealed word of God.

* Dan. xii. 9.

These records declare, that Christ after *his* resurrection ascendeth into heaven, and sat “at the right hand of the throne of God*.”—And that he himself appearing to the Apostles, declared to them “all power was given to him in heaven and on earth†;” and ordered them to go and teach *all nations*, baptizing them in the name (in the power and spirit) of THE FATHER, and of THE SON, and of THE HOLY GHOST. And we learn from his holy word, that he was made “the King‡, Priest,§ and Prophet||,” of all nations: Of these several offices there can be no doubt the blessed Son of God immediately assumed the full exercise; and of these truths, mankind have had abundant evidence. They have seen innumerable demonstrations of his supreme and righteous dominion in the many changes and wonderful revolutions, in the moral, as well as political world; by which mighty empires have been overthrown, and whole nations punished and destroyed for their iniquities; and the greatest kings and princes, of ancient and royal lineage hurled from their thrones, and men of the lowest ranks in life placed in their stead, in one day. They have seen his great Priesthood, in the inspiration of the Apostles and other righteous men, in the propagation of his Gospel in all parts of the earth, in the fourth, fifth, and sixth centuries; and in the actions of the just and righteous, down to this day. And in re-

* Heb. xii. 2. † Matt. xxviii. 18.

§ Heb. ii. 17. iv. 14. v. 10. viii. 1.

‡ Psal. ii. 6. xlv. 1.

|| Deut. xviii. 15.

spect to his office of a Prophet, the chief end of which is to raise and quicken in the hearts of men, a proper sense of his righteous power to reward or punish them here and hereafter, he first performed it by his Holy Spirit given to his Apostles. For these holy men, instructed by that Spirit, well knowing that the blind and perverse nature of fallen man was incapable of receiving and retaining any divine truth, until this "fear" was previously and duly impressed in his heart, ever began their work, by inculcating, that he that feared God "in spirit and in truth," would be accepted of "him*."

And when all the Apostles died, one after another, save John, his beloved Apostle, whose life was probably prolonged for this very purpose, the blessed Son of God gave him a knowledge of the future providence and judgments of the Father, which were to come to pass during the period appointed for the continuance of the Gospel dispensation down to the consummation of all things. Christ commanded him to record them in a book for the use of mankind, that by reading the awful predictions, by seeing the perfect completion of them in after ages, and by feeling the unavoidable and dreadful effects of some of them, their hearts might be smitten with an awful sense of his omniscience, and of his sovereign omnipotence, to reward or punish them "according to their deeds†:" or to use the words of the

* John iv. 23, 24.—Acts x. 35.

† Rom. ii. 6.

Prophet himself, Christ gave him "the Revelation which God gave HIM, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." He that denies the force of the preceding argument, must assert, 1st, either that God, although he saw this holy fear was necessary under the first, he has not deemed it so under the second covenant; or 2d, that he has ordained other means to create, renew, and keep it alive; or 3d, that knowing it to be equally necessary under both to the salvation of mankind, he has omitted the means in his merciful plan for that purpose. And this he will not presume to do. For he must know, that the first is contradicted by facts; the "fear of God" being an essential article of the Gospel of Christ: that the second cannot be proved, being destitute of truth, for there are no other means whatever: and the third is a blasphemous impossibility: for God, who is infinite wisdom and perfection, neither adds nor omits any thing necessary to the accomplishment of his plans.

Let us then consider the Apocalypse as that divine history and revelation of the judgments and mercies of God; and coming to the point remaining to be demonstrated, attempt to prove, that a number of the judgments of God foretold in it, have accurately come to pass.— And as this holy book has been long, too long, thrown neglected by upon the Christian shelf, and slandered as *wild visionary allegory* and

nonsense, a mere unintelligible jargon of words, it will not be improper to introduce the demonstration, by preparing the mind of the well disposed reader to receive the truth, by a brief and summary account of it.

As Moses and the Prophets had brought down the history of the judgments and mercies of God, from the beginning of the world to the coming of Christ; so the Apocalypse is a continuation of that history, from that event to the consummation of all things. And as Christ, the Son of the true God, came down from heaven, and with infinite merit made atonement to his Father's justice for the sins of mankind, and received from him "all power upon earth*," it is a history of divine Providence through Jesus Christ. And as Christ, in his infinite wisdom has thought proper to execute his Father's will, through his *Church* upon earth, it is a history of that Church in which he spiritually presides; and of which he is the King, Priest, and Prophet. Its narrative contains a regular and methodical detail of the future judgments and mercies of God, upon a fallen and wicked world, during the state of the Church militant; a detail of the opposition and persecutions of her enemies, her perils and her success, and her final triumph over the hardened and wicked part of mankind, at the last day. Is it not written after the manner of the ancient Prophets, who wrote in different

* Matt. xxviii. 18.

ages, of different events, and of course in detached pieces; but it is one compendious, connected, methodical, and regular history, of the Providence of God under the covenant of grace. It is, indeed, written in the method of the most learned and elegant of the ancient historical poets, with this material difference: that it is not fabulous, nor written under the invocation of any fictitious deity; but a prophetic history of solemn and awful truths, proceeding from the fountain of all truth, and delivered to the author by the Lion of the Tribe of Judah, the Son and Lamb of THE MOST HIGH GOD, out of the book of his Providence, "sealed with seven seals*" And as it exceeds in the importance of its subject, all others whatever; so it surpasses in conciseness, and yet copiousness, of description, and in the grandeur and sublimity of language, all other histories, ever yet written by the pen of man.

To support these truths, I will trouble the reader with only one example. Virgil, that eminent historical poet, begins the *Æneid* with a Proem, or brief view of his subject, in the following manner:—

*Arma virumque cano Troja qui primus ab Oris,
Italiam, fata profugus, Lavinaque venit
Litora; multum ille et terris jactatus et alto,
Vi superum, sævæ memorem Junonis ob Iram:
Multa quoque et Bello passus, dum conderet urbem
In ferretque Deos Latio; Genus unde Latinum.
Albanique Patres, atque altæ Mœnia Romæ.*

* Rev. v. from 1 to 7.

Musa mini causas memora, quo Numine læso,
Quidve dolens, Regina Deum tot volvere Casus
Insignem pietate virum, tot adire labores,
Impulerit: tantæne animis cœlestibus Iræ?

In this Proem, this first of historical painters takes a brief view of his subject, by describing a hero eminent for his piety; his exile from Troy to Italy; the dangers he encountered, by storms at sea and wars upon land, while building a city, whence the Latin and Alban Patriarchs had arisen. Pursuing the same method of historical composition, the author of the Apocalypse, in a Proem of two short lines, and only four figures, gives us a brief view of his whole subject. He describes a MIGHTY HERO, the Son of the true God, the founder and head of the Christian Church; the immaculate purity and truth of that Church; her steady fidelity and undismayed perseverance, in her allegiance and duty; the opposition, persecutions, the perils and losses she should encounter; her occasional depressions and successes; and finally her glorious and everlasting triumph over all her enemies, through the omnipotent spirit and perfect righteousness of her Founder, her King, and blessed Redeemer.

I have made these general remarks upon this sacred, but too long neglected book, as a necessary introduction to my promised translation of such parts of it, as are necessary to prove the second position, *that events foretold in it have literally come to pass.* And these I shall not select, but begin with the first great event con-

tained in its general history; and which, perhaps, is the most difficult to be interpreted: for which reason I shall consider each figure of the following proemetic verse, separately, and in its order.

When opening the first seal, which begins the general history of the Church, the Prophet gives us this brief, but comprehensive view, of his grand subject:

REVELATION, Chap. VI. Ver. 2.

“And I saw, and behold a WHITE HORSE,
 “and he that *sat* upon him had a Bow,
 “and a CROWN was given to him, and
 “he went forth *conquering*, and to *con-*
 “*quer.*”

FIGURE 1.—“And I saw, and behold a White Horse.”

INTERPRETATION.

And I perceived an object by my eyes, and I took a careful view of it, and it was “a White Horse.” Now the true Church of Christ is that part of mankind, who attending to “the grace of God, that bringeth salvation, “and hath appeared unto *all* men*,” or to that “manifestation of the Spirit which is given to “*every* man to profit withal;†” earnestly and in truth seeks and asks for faith in Christ, and redemption through him, and unites in one

* Tit. ii. 11.

† 1 Cor. xii. 7.

spiritual body for that purpose. And a body of people, whether united for civil or religious purposes, is often typified in the symbolic language of scripture, by animals, according to their wicked, innocent, or useful qualities. Daniel describes the four great idolatrous empires, by "a lion, a bear, a leopard, and a beast, dreadful, and terrible, and strong." And Christ describes the righteous united in his Church by sheep and by lambs, on account of their innocence and usefulness; and the great body of the wicked, by goats, on account of their lascivious and mischievous propensities. Here, by the same hieroglyphic law, the true Church of Christ is with equal propriety symbolized by a *white Horse*, because as a horse is an animal, *powerful, persevering, useful, and easily managed*; so the true Church is so *powerful* under the Spirit of its Divine Ruler, that it is not only to overcome the heathen world, but even the second death*. It is *persevering*, for it is never to cease its labours, until it shall accomplish those purposes†, and be redeemed in the last day. It is the most *useful* of all things, in teaching mankind wisdom, and the means of their salvation; and it is "easy to be entreated" by those who seek for redemption from their fallen state. Again, white or light comprehends all the orders of colours; so *the word* of God in the Church comprehends the pure order of all truths, whence all other truths neces-

* Rev. ii. 11, 7. iii. 21. cum multis.

† Ephes. vi. 18.—

Luke xviii. 1.—1 Thess. v. 17.—Rom. xii. 12.

sary for man to know flows, as from their only and proper fountain. As light, in its proper and unmixed state, is so powerful and pure, that it absorbs and consumes all other colours; so again the unadulterated word of God is so efficacious and immaculate, that it searches and examines all questions tried by its test; separating the truth from error, consuming the latter, and leaving the former visible and known: like matter in a crucible, which is tried and refined,* and its impure and foreign particles, separated, and shown to be dross.

Again, Christ, the revealer of the word of God, and head of the Church, is said, on account of his quickening and purifying spirit, at the time of his transfiguration, to have had a "raiment *white* as the light†;" and the Church of Christ, or his true followers, coming with him to conquer his enemies, when he assumes, his reign upon earth, are to follow him upon *white* horses, and clothed in fair linen: *white* and clean, emblems to shew the purity and perfection of the word of God, in which they are to be clothed. Many more texts might be cited, to shew the hieroglyphic analogy between a *white* horse and the Church of Christ; but surely it cannot be necessary. In the next sentence of this verse we read—

FIG. 2,—"*And he that sat upon him (the Horse or Church) had a Bow.*"

* Mal. iii. 2, 3.—Zech. xiii. 9.

† Matt. xvii. 2.

The Prophet describes Christ, the head of the Church, as sitting upon the White Horse, to denote his ruling in and over his Church; and foretells that she shall, while thus governed, possess great *strength*, and mighty power. The first figure of sitting upon a horse, is taken from a king sitting upon his *throne*, and presiding over a nation; and who being its representative, is often put for the nation itself. So Christ is here represented as sitting upon or ruling over the Church, or a body of people subject to his sovereign power, and is put for the Church itself. But as the mere sitting upon a throne, or ruling over a nation, is no complete and perfect figure of its great strength and power, inasmuch as there are many weak and petty Princes who sit upon thrones, something more was necessary to convey the idea of the great influence and strength of the Church; and therefore Christ is farther represented as having "a Bow," the proper emblem of great strength and power. For a bow was probably one of the first powerful weapons ever invented by man; and therefore it was made by the ancient inventors of the hieroglyphic language, the symbol of strength and conquest. In this sense it is used in many of the Prophecies*. I will mention at large only one of them. Moses, when foretelling the coming of Christ in the line of Joseph, and his power and triumph over the heathen world, (the very event here foretold by St. John) makes use of the same figurative word: "But his *Bow* abode in *strength*; and the arms of

* Job xxix. 20.—2 Kings xiii. 17.—Jer. xlix. 35.—Hos. i. 5.

"his hands," holding the Bow, or the spirit of his power, "was made strong (invincible) by the mighty God of Jacob, from thence is the shepherd, the *stone of Israel**." Now, who could this person sitting upon the horse, or ruling over the Church be, but the immaculate Son of God, the crucified Lamb, the founder of the Church, who has reigned in and over her in her pure state; and shall continue to reign, "KING OF KINGS AND LORD OF LORDS.†" This interpretation of the White Horse is further established by the Prophet himself, where he describes the coming of Christ, to discomfit and subdue BABYLON THE GREAT, or the Grand Confederacy of Idolaters, Apostates, and Atheists‡. "And I saw," says he, "the heavens opened, and behold "A WHITE HORSE, and he that *sat upon him* was "called FAITHFUL AND TRUE, and in righteousness does he judge and make war," &c. It is thus, I humbly conceive, made evident, that the "WHITE HORSE" is a symbol of the true and Catholic Church; and that the person sitting "*upon him*," is Christ, the word of God, or sovereign Power, directing all her measures.

The Prophet, according to the usage of historians, having thus opened the nature of his subject in a brief proem, describing the principal characters of it, and thus prepared the minds of his readers for the narrative, proceeds to unfold the great events.

* Gen. xlix. 24. † Rev. xix. 16. ‡ Ibid xvi. 12, 13, 14. xix. 11, 12, 13, 15, 16. and see my Commentary on the 6th vial.

FIG. 3.—“ *And a Crown was given unto him.*”

Here the duty and business of the Church are explicitly pointed out to her, as we point out any business we send a servant to perform. When we send him to fell a tree, we give him an axe; and if to go a journey, a horse: not only as the means, but as the sign of the task he is sent to perform. So here, the true God is represented as giving to the Church, or to Christ, the founder and head of it, a Crown, to show that her business was to conquer and triumph over the heathen world. In this sense the hieroglyphic is used in many parts of scripture. A Crown was “put upon” Jehoshaphat,* when he was made king of Israel, for a similar purpose: that of conquering and destroying the idolatry of Baal, his house, his altar, his images, and to slay Mattan, his priest†. And Christ, when he shall come to finish the great and merciful work of his Church, by subduing all her enemies in the *last days* of her militant state, shall have *many crowns*‡, (the Crowns of all the idolatrous, apostate, and atheistical kings of the earth, whom he shall then overcome) as emblems of his victory, and triumph over them.

FIG. 4.—“ And he (Christ, the head of the “ Church) went forth conquering and to “ conquer.”

* Kings xi. 12.

† Ibid. 18.

‡ Rev. xix. 12.

These words are very comprehensive, and replete with important meaning. They imply a determined and invincible resolution in the Church, to enter upon the glorious and arduous task ; to pursue the right means, and to suffer no difficulties or opposition to stop her, until it should be fully accomplished. As a man having business of great import, which he knows will meet with opposition and difficulty, resolves to go on labouring, and to labour in it, without being turned from his purpose, either to the right or to the left, until he has obtained his end ; so here the Church of Christ is represented as going forth into the heathen world, with an invincible determination not to faint on her way ; but to meet undismayed all the bloody and dreadful persecutions of the Pagan Emperors of Rome, then mistress of the heathen world ; and to suffer the loss and martyrdom of millions after millions of her saints and proselytes ; and to go on " conquering and to conquer," increasing and to increase her numbers, converting and to convert the heathen world from its idolatry to the Gospel of Christ. And during her contest, not despond under defeat or difficulties, nor to be elated upon her victories : for in a contest so arduous and of long continuance, both defeat and victory were naturally to be expected. Of the former the Prophet treats under the next four seals, in which he foretells the dreadful and bloody persecutions and martyrdoms, which the Church patiently, but perseveringly suffer-

ed, under the idolatrous Emperors of Rome, during the second and third centuries. But upon these I shall make no further comment, as they are not any of those great and prominent events foretold in the Apocalypse, which I mean to adduce to prove its authenticity.—Taking at the same time, the liberty to refer the candid reader to the 3d, 4th, 5th, 6th, 7th, 8th, 9th, and 10th verses of the 6th chapter, and to the best expositions of them, where he will find the symbolical images in which they are written, in some measure explained, and the completion proved; I shall pass to the first great victory of the Church over the heathen world, foretold by St. John.

Having predicted the wonderful success and increase of the Church, in propagating the Gospel of Christ; with the opposition and dreadful persecution of the heathen powers, under the first five seals; he passes to her triumph over the heathen world, in the time of Constantine the Great, and his successors, under the sixth; and begins his hieroglyphic description in these beautiful figures:

Ver. 12.—“ And when *he* (Christ) had opened the sixth seal, lo, there was a great
 “ *earthquake*, and the *sun* became as *black*
 “ as sackcloth of hair, and the *moon* be-
 “ came as *blood*.”

GENERAL INTERPRETATION.

And when he, Jesus Christ, the Lion* of the Tribe of Judah, the Root of David, and Lamb of God, revealed to me the contents of the sixth seal, I saw that there would be hereafter a great "earthquake," or *revolution* in the *government* of the *heathen* world; and the *sun*, the Roman Empire, the *supreme head* of that world, would become black, dark, and lost, and dead to the splendour, power, and support of her policy and superstition; and that the *moon*, or her idolatry, would be utterly destroyed.

PARTICULAR EXPLANATION.

An earthquake, or a violent shaking and convulsion of the earth, is an apt figure for a violent change and revolution in the government or policy of an empire, or nation. It is so used in 1 Kings xix. 11. by Elijah the Prophet, in foretelling the revolutions which took place in the government of Israel in the time of Ahab, down to the death of Jezebel, on account of idolatry, and adhering to the false Prophets of Baal. Again, by Isaiah, in his prophecy of the destruction of Jerusalem, and the last great revolution in the government and dispersion of the Jews, chap. xxxix. 6. Again,

* Rev. v. 5, 6, 7, 8, 9, 10.

by St. John, in his prophetic account of the revolution in France, from an apostate monarchy to an atheistical republic, Rev. xi. 13. And again, in foretelling the last and greatest of all revolutions which is to take place, in the destruction of Babylon the Great; and the succeeding reign of Christ. Rev. xiv. 18. It is, in short, both an accurate and a common prophetic symbol, to denote a revolution in a government.

And the sun, the supreme head of the natural world, which keeps and directs the planets, and among them the earth, in their orbits, and rules over them by its influence, is a proper symbol for the supreme head of an empire, which governs the nation by the influence of its laws. For this sense of the figure, see Isa. xxiv. 23. Ezek. xxxiii. 33. Joel ii. 10. Acts xi. 20. Rev. viii. 12. xvi. 8.

Black as sackcloth made with hair. It was the custom of the ancients, when they had suffered any great calamity, to cover their bodies with a garment made of very coarse and dark cloth*, such as they made their sacks with; and that which was made of hair, was the coarsest and blackest; and therefore worn when their distress was most grievous, and their loss the greatest.

6. *And the moon became as blood.* The moon is an opaque body in the natural world, having no light within itself; and when it receives

* Jonah iii. 6, 8.

no light from the sun, it is all darkness. The analogy between it, and the great body of the race of Adam in their fallen state; or between it and any system of theology and morality not founded in, and enlightened by Christ, the Sun of Righteousness, (Mal. iv. 2) is obvious: for without his beams, all those systems, like the moon, are without light and full of wickedness and darkness. Hence it is used by St. John, when foretelling the victory of the Reformation over the Church of Rome, for Papal idolatry; (xii. 1) but here, when foretelling the triumph of the Church of Christ over heathen Rome, for Pagan idolatry.

7. *As blood.* Many are the instances where the prophetic and symbolical dialect "*blood*" is put for death, or utter destruction. I will cite only a few of them: "The voice of thy brother's blood (of thy brother's death, whom thou hast destroyed) crieth unto me from the ground." Gen. iv. 10. Deut. xxxii. 43. Judg. ix. 22. St. John, in like manner, describes the late Revolution in Rome, when conquered by the French General Berthier, and the destruction of her idolatrous power, by comparing it "to the blood of a dead man."

Ver. 13 — "And the stars of heaven fell unto the earth, even as a fig-tree casteth her green figs, when she is shaken with a mighty wind."

GENERAL INTERPRETATION.

And the high priests, priestesses, augurs, soothsayers, and others, presiding over heathen idolatry, shall fall from, or be deprived of, their offices and power: and be rendered as insignificant and useless, as green figs when blown down from the tree by a mighty wind.

PARTICULAR EXPLANATION.

1. *And the stars.* The stars which are supposed to derive their light and influence from the sun, are properly a symbol for any subordinate body in the moral world. A "star" in the singular number, is used to denote a king or a great leader of an army, because their power is derived from some higher authority. It is so used by St. John, in foretelling the invasion of the Roman Empire, by Genferic, King of the Vandals; (Rev. viii. 10) and the rise of Mohamed, (Rev. ix. 1) And Christ is described by "the morning star," (Rev. xxii. 16) because he at his coming, received his power from God the Father: and as the sun rising in the morning brings light dispelling the darkness of night, he brought with him the word of God, and light, and truth, and life, dispelling the midnight ignorance and darkness of the heathen world.—*Stars*, in the plural number, are for the same reason proper symbols of the nobility or supe-

rior clergy, or principal persons performing the duties of any system of religion under its supreme head: and thus St. John makes use of the symbol, to denote the principal men ruling over the Churches of Asia, under Christ their founder; (Rev. i. 20) And again, to denote the twelve Apostles, (Rev. xii. 1) But here, from the tenor of the prophecy, it is evidently used for the principal men presiding over the systems of Pagan idolatry, of which there was a great variety: such as the Pontifex Maximus, or great high priest: the augurs, who were the interpreters of the will of their gods, by the flight of birds, &c. the priests and priestesses of their oracles; the sooth-sayers, diviners, false prophets, visionaries, fortune-tellers, conjurors and others, all professors of heathen idolatry: and all of them were to fall in the great earthquake, or revolution in the Roman Empire, here predicted. In this sense it is used by Ezekiel, in his prophecy of the fall of Egypt: "I will make the stars thereof dark." (xxxii. 7. 8) In like manner Isaiah foretells the destruction of the Babylonian Empire by the Medes; "for the *stars of heaven*, "and the constellations thereof, shall not give "their light;" the great officers of the Empire shall not exercise their functions and duties, neither at home, nor in the *Provinces*, or constellations*. "The sun (the king) shall be dark-

* A constellation is an assemblage of stars, marked out in the heavens by astronomers, by certain imaginary lines; this assemblage contains a certain number of stars, some greater, some less:

“ *ened* in going forth, shall not see his way to go
 “ forth, but be slain in his palace; and the moon
 “ (her system of idolatry) shall not cause her
 “ light to shine, but be eclipsed by Cyrus, the
 “ friend and protector of the Jews, whom the
 “ King of Babylon had long persecuted.” Isa.
 xiii. to xlv. 1, &c.

Of heaven. The word heaven is often put for the exalted state and glory of any system of religion; as for the Jewish and Christian Churches, and for the system of heathen theology, nay, for the systems themselves. It is used for the former by the Prophet Haggai: “ Be-
 “ cause my *house* that is *waste*, and ye run ev-
 “ ery man to his own *house*, therefore is *the*
 “ *heaven* (the Church) over you stayed from
 “ dew (or no longer feeds you with instruc-
 “ tion;”) Hag. i. 10. and for the latter, where Daniel speaking of Christ’s power in his Church, says, “ and he doeth according to his will in the army of *heaven* (of the Church) Dan. iv. 35. evidently alluding to the armies of saints and martyrs of the Church, who are to attend him, when he shall come to destroy the Grand Confederacy, typified by Babylon the Great, and to reign upon earth, as foretold by St. John in these words: “ and the armies
 “ which were *in heaven* followed him on *white*
 “ *horses*, clothed in linen, white and clean.”

such as the Great and Little Bear, the Dragon, &c. &c.—A most beautiful figure, representing the different Provinces and inferior divisions of a great Empire, into which politicians have divided it for the sake of more convenient government.

Rev. xix. 14. Indeed, the true Church is typified by the symbol *heaven*, in all the following and many other texts. Mat. xxix. 31. xxvi. 64. Mark xiii. 27. xiv. 62. Luke iii. 21. Rev. vii. 13. xii. 7. 9. But here it alludes to the heathen heaven of the Roman idolatry ; in which the heathen stars, or the priests, augurs, &c. before mentioned, are placed and preside.

3. *As a fig-tree.* As a fig-tree when shaken by a mighty wind, casteth her green and unripe figs, even from its highest branches, and becomes of no use : so shall the great officers of the heathen Roman empire be reduced, from their exalted state, to insignificance and uselessness.

Ver. 14.—" And the heaven departed as a
 " scrawl when it is rolled together ; and
 " every mountain and island were moved
 " out of their places."

GENERAL INTERPRETATION.

And the powers and the glory of the heathen Roman idolatry, shall disappear as the writing upon one side of a scrawl of parchment or paper, when rolled together ; and be to all intents and purposes as invisible and useless. And every high priest and priestess, and augurs, diviners, and soothsayers, presiding over it ; and every visionary false prophet, fortune-teller, and conjuror, of the inferior order,

shall be removed from their offices, and prevented from following their wicked crafts.

PARTICULAR EXPLANATION.

1. *Every mountain.* In the natural world, mountains are the most exalted and prominent parts of the earth, which as it were overlook the vallies and other parts. There is nothing, the resemblance of which answers to this emblem better, than the higher orders of any system, whether political or religious, who superintend the inferior. In this sense, the Prophet Amos makes use of it, where he says, "Ye *kin* of Basham, that are in the *mountains* of *Samaria*, which oppress the poor, and crush the needy*, &c. And Jeremiah, for the higher orders of idolatry. (iii. 23) Taking the figure in this sense, it means the high priest and priestess of the heathen oracles, and augurs and superintending diviners and soothsayers.

2. *An island.* Islands are lesser prominences, projecting out of a body of water lower than the earth; and are, as it were, overlooked by the high mountains: and therefore, there cannot be a more fit symbol of the lower orders of any system, where there is an higher superintending order. And here it is evident from the whole context of this Prophecy, that the expression "every island" refers to the lower

* Amos iv. 1

orders of Roman idolatry; such as the magicians, visionaries, false prophets, fortune-tellers and conjurors; who, in consequence of the great "earthquake or revolution of the Roman Empire, from Paganism to the Gospel of Christ, were to be displaced, and for ever broken and silenced.

Ver. 15.—"And the *kings* of the *earth*, and
"the great men, and the rich men, and the
"chief captains, and the mighty men, and
"every bondman, and every freeman, *bid*
"themselves in the *dens*, and in the *rocks* of
"the mountains."

GENERAL INTERPRETATION.

And all the heathen princes, and the governors of the Roman Provinces, and the great officers of state under them, and the rich men, and the chief captains or generals of their armies, and the mighty men of war under them; and even every bondman, and every freeman, who had persecuted the Christian Church, and opposed the Revelation of the will of God; affrighted at the amazing and miraculous revolution brought to pass by the God of the Christians; and now convinced, that their own gods could do nothing to prevent it, panic-struck at the atrocity and wickedness of their own idolatry and persecutions, repented and sought for forgiveness of their past sins, in the solemn promises of the word of God, as revealed by Christ, his twelve Apostles, and their successors, the primitive Fa-

thers of the Church; and became converted to the Gospel of Christ.

PARTICULAR EXPLANATION.

1. *Kings of the earth, &c.* The earth, in the natural world, being an opaque body, is a proper sign for any system of religious principles, not founded on the light of the word of God. It is used for idolatry, apostacy, atheism, and all kinds of sinful doctrines and practices; and here it refers to the great men of the Empire who were heathens at the time of the revolution, and had been the persecutors of the Christians, under Galerius, Maximus, Maxentius, and Licinius, whom Constantine overthrew; and the protection of the heathen Emperors whom they had served, and who could expect no favour from Constantine, whom they would have dethroned, and destroyed.

2. *Hid themselves in the dens and the rocks of the mountains.* A den or cave, is a place in which men hide themselves from danger. David concealed himself from the wrath of Saul in the cave of Adullam. 1 Sam. xxii. 1. Elijah hid himself in a cave from the threats of Jezebel, 1 Kings xix. 9. and was comforted, and saved from the threatened danger. But these kings, &c. hid themselves not only in dens, but in "*rocks.*" A rock is a place of strength, and used as a symbol to denote the omnipotent power of God. "Who is a *rock*, save our God*?" "then he forsook

* Ps. xviii. 2, 31.

"God that made him, and lightly esteemed the rock of his salvation*;" and also to denote Christ, the word of God; "for they drank of that "spiritual *rock* that followed them, and that rock "was Christ†." These dens and rocks were the dens and rocks of the *mountains*, evidently meaning the twelve Apostles; who, inspired by Christ, founded his Church; and the primitive Fathers, who lived in the time of the revolution, their successors: for I have before shewn, that a mountain is a symbol of the great men ruling in any system, whether civil or religious.

Ver. 16. continued.—And said to the rocks and
 "the mountains, *Fall* on us, and hide us
 "from the *face* of him that sitteth upon the
 "throne, and from the wrath of the Lamb;
 "for the great day of his wrath is come,
 "and who shall be able to stand?

GENERAL INTERPRETATION.

And the heathen idolaters of the Roman Empire, said to the primitive Fathers and heads of the Church of Christ, who had recently survived their dreadful and murderous persecutions, "We
 "are humbled in the dust by this wonderful re-
 "volution. We see that your God is the true
 "and only God, who created all things; that your
 "faith is the only door of our salvation; and
 "that your Christ, the Son of God, has come to

* Deut. xxxii. 15.

† 1 Cor. x. 4.

“ open that door, and to instruct and redeem us
 “ from our fallen, sinful, and ignorant state; to
 “ destroy or save us through your holy wisdom
 “ and instruction in his divine word, by enabling
 “ us to worship and obey him in spirit and in
 “ truth; and that thereby, according to his never
 “ failing promises, we may obtain the merciful
 “ pardon of God, through faith in his eternal Son:
 “ for the great day of his visitation is come, and
 “ who shall be able to stand before his justice and
 “ omnipotence, loaded as we are with idolatry,
 “ sin, and all manner of pollution?”

PARTICULAR EXPLANATION.

1. *Rocks and mountains*, I have shewn, are symbols referring to the primitive Fathers alive at the time of the great earthquake, or revolution. To these it is foretold, that the heathen of every rank and degree, after they shall see the revolution completed, and be convinced that the God of the Christians had brought it to pass, in despite of the imaginary power of all the multiplicity of their own gods, should apply with sincerity to those *rocks and mountains*, the most eminent for their piety and sanctity, of the Church, now in high favor with Constantine, as well as with their divine Master, in whose vineyard they were faithfully labouring, to hide them from their idolatrous pollutions, by converting them to faith in Christ, the Rock of our Salvation.

2. *Fall on us and hide us*. At so great and miraculous a revolution in the Roman Empire, the

greatest of all the Empires upon earth, from a Pagan to a Christian power; and at a time, when the Christian Church had been reduced to its last gasp, by the numbers and severity of its persecutions, the Prophet represents, that the heathen party should be convinced of the superior excellence of the Gospel of Christ over their idolatry; and should entreat the Elders of the Christian Church, to fall on and hide their idolatrous sins and pollutions, by instructing and converting them to the true Gospel of the Son of God.

3. *From the face of him that sitteth upon the throne.* The face is that part of a man in which his passions and affections appear in a glass; his courage, his anger, his love, hatred, &c. And it is made use of in many parts of scripture, as a sign of his anger and power: as, "Moses fled from the *face* (the anger and power) of Pharaoh." Exod. ii, 15. And also to denote the wrath and power of God. "The *face* (the anger and power) of the Lord is against them that do evil, to cut off the remembrance of them upon the earth." Ps. xxiv. 16. And in this sense, it is evident, we are to understand the text, from the following words, "of him that sitteth upon *the throne*," meaning, with the emphatic pronoun *thee* before it, *the* throne of the most high God. Many are the texts where this emphatic expression has this signification: Rev. iv. 9, 10. v. 1, 6, 7, 13, &c.

4. *And from the wrath of the Lamb.* Of all animals a lamb is the most meek, gentle, and tractable. A lamb was ordered by God to be

used in preference to all other animals, as a sacrifice, particularly at the Passover. It is therefore the most proper of all types to be found, for Christ, the Son of God, who "was meek and lowly, and easy to be entreated:" Matt. xix. 29, 30, James. iii. 17. And the word "wrath" here means *judgment*, not anger, or that wrath and desire of revenge that arise from passion, or an injury received: for this kind of wrath is incompatible with the divine nature, and infinite perfection. But as he made man a probationary creature, it was necessary that he should be tried and judged according to his deeds. That trial and judgment he has consigned to Christ the Lamb, who is to judge mankind for "their ways," according to the wisdom, justice, and immaculate righteousness of his Father, in the great design of his creation, and offers of redemption. 1 Chron. xv. 33. Ps. xcvi. 13. xcvi. 9. cx. 6. Acts x. 42. 2 Tim. iv. 1. Pet. iv. 5.

5. *For the great day of his wrath is come.* It was natural for the heathen world, after they had persecuted the Church of Christ with the most unrelenting virulence and blood, during three centuries: after they had reduced it to the brink of destruction, and thought it impossible it should ever recover; after they saw of a sudden the great revolution in their civil polity, all the heathen officers removed; and their idolatry and their priesthood abolished; their oracles and their temples, and the revenues supporting them, seized upon, confiscated, and applied to other uses; their augurs, soothsayers, diviners astrologers, vi-

sionaries, false prophets, fortune-tellers, and conjurors, silenced and reduced to the most abject state of the lowest insignificance; and above all, when they saw this momentous event suddenly brought to pass, contrary to all human probability, by the God of the Christians, in despite of the insignificant power of all their multitude of gods, whom they had petitioned to avert it in vain; was it not natural for them to implore the Elders and rulers of the Church of that God, and say, "hide our idolatry and sins from the power of your God, and from the judgments of his blessed Son, whom you have often told us was sent for our instruction and redemption; effectually hide us, by instructing us in his Gospel, and filling our hearts with a just sense of his holy will, that we may utterly forsake our own chimerical gods, and our filthy pollutions, and obey and worship him in spirit and in truth. For in that case, you have often also told us he would pardon our transgressions, and be reconciled to us. Thus hide us from the power of him that sitteth upon *the* throne, and from the dreadful, although righteous judgment of his eternal Son."

Such were the consternation and conviction wrought in the minds of the heathen part of mankind, through the infinitely superior excellency of the Gospel of Christ, to the doctrines of Polytheism, which had blinded the world during the long period of 2500 years; and they were truly prefigured by St. John in this Prophecy, as we shall presently find, when we examine the facts to

which they refer. We have here, then, the figurative language in which this Prophecy was originally written, and I have, perhaps, (as the Monthly Reviewers, who have long been "grinning a ghastly smile" at the Revelation, will say presumptuously, and with full assurance*; but, as I trust the pious and honest critical reader will say, with that awful regard which is ever due to divine truths) endeavoured to translate it into its literal English dress. And thus the candid reader has both the original and translation before him.

In respect to the text, there can be no deception; and as to the translation, I have strictly pursued the same law and rule of construction, which every just interpreter must pursue, in translating the terms of one language into another. And that is, by duly considering the context of the Prophecy, and affixing to each figure the literal meaning pointed out by it, and by the same figure, where used by the Prophets and Apostles, in other parts of the Scriptures. Nothing then remains which is necessary to enable him to judge whether the position, that St. John has foretold certain events which have literally, or to their full effect, afterwards come to pass, but to peruse the authentic annals and records of the times, and to attend to the generally received and uncontradicted evidence of the truths narrated by them.

These historians (besides the four Gospels and the Apostolic Epistles, those unerring oracles of

* Monthly Review, Sept. 1802, p. 76.

truth) informs us, there was such a man as Jesus Christ; who, in the early part of the first century revealed to twelve men certain tenets and principles of religion and morality, the truths of which he confirmed, not only by an innocent and righteous life, but a number of miracles, only to be performed by a supernatural and divine power; that immediately after his crucifixion and death, forming themselves into one righteous body, they began to propagate among the heathens, the truths he had revealed and commanded them to preach; and such was their success in converting the Gentiles to the Gospel of Christ, notwithstanding great opposition, that they were soon enabled to establish the seven Churches in Asia; and by themselves and their converted brethren, to preach and gain proselytes, in the many distant parts of the heathen world: that after this, the opposition and bloody persecutions of heathen Rome, increased to a most fearful and intolerable degree, until at length, in that which began under Dioclesian the Emperor, and continued under his immediate successors, it was decreed, that the Bible should be burnt, the Christian religion prohibited, the professors of Christianity should hold no public offices, and that all those who did, should be put to death: decrees, which directly tended, as they were most wickedly designed, to the utter extermination of the Christian religion. And this extermination must have taken place, had it not been prevented by the miraculous interposition of the providence of God. But notwithstanding these dreadful persecutions, by which

the Church lost millions after millions of her proselyted members, (who rather than give up their faith and return to Paganism, suffered with cheerfulness and joy the most agonizing martyrdom) she went forth, extending her doctrines, and increasing her numbers.

And it is farther upon the records of ancient history, that during the continuance of the last most dreadful Pagan persecutions, in the beginning of the fourth century, at the critical moment, when the Church was, as it were, gasping with its last breath under the Imperial decree, Constantine the Great, in the course of Divine Providence, was miraculously converted to the Christian faith, and became the supreme protector and head of the Christian Church. He put an end to the Pagan persecutions, and saved her from imminent destruction. He took her under his immediate and special protection. He compelled Maximinus, Galerius, Maxentius, and Licinius, his competitors for the Empire, to annul their destroying their edicts against the Christians: three of whom, Galerius, Maximinus, and Licinius, conscience-struck with the guilt of their idolatry and murders, in the words, or according to the clear purport of the Prophecy, cried out as it were, "who shall be able to stand" against the power of God, and the judgment of his Son, by publicly acknowledging their crimes, and just judgment of God and his Christ, in their overthrow and destruction by Constantine. And if such great men, the

sovereigns of heathen idolatry, were thus struck with guilt, and a conviction of the justice of God and his holy Son ; with how much more reason are we to conclude, that all their adherents, or in the words of the Prophecy, " all the " great men, and the rich men, and the chief " captains, and the mighty men, and every " bondman and every freeman," who perished in the contest between the Church and the heathen world, at the moment or before their deaths, were struck with the like conviction; and that those who survived were convinced that their own gods could not pardon their sins, that their safety and salvation both in this life and that to come, could only be obtained thro' Christ; and therefore, that they earnestly sought to be instructed by the Elders of his Church, and baptized by his Holy Spirit.

But, however, we are farther informed, that Constantine issued a solemn edict, recommending the Gospel of Christ, as the only true religion to all his subjects, within the wide extent of his empire, then not improperly stiled " the Mistress of the World ;" that, in consequence of that edict, (an event improbable, unexpected, and miraculous) 12,000 men, besides women and children, were baptized in one city, and in one day : making in the whole, if we allow one woman and two non-adults to each man, near 50,000 souls. If so many in one place, and in one day, how great and incalculable must have been the conversions to Christianity in an Empire, the sovereign dominion

of which extended over by far the greater portion of the inhabited parts of Europe, Asia, and Africa, in the course of a few years, more especially as Christian pastors were then spread over the whole. And moreover, the zeal of Constantine, in promoting the word of God, and suppressing idolatry, was such, as that by abolishing the offices of the High Priest, the Augurs, and Priests and Priestesses of the oracles, and of every degree, demolished their Temples, confiscated their revenues, and prohibited the practice of the arts of augury, astrology, divination and magical frauds and deceptions, which had been for many ages the great support of the heathen world, thus delivered the Church from Pagan persecution, and crowned her with victory and triumph over the heathen world. From that time she went on increasing and converting, or "conquering and to conquer," until idolatry was formally renounced by the Senate of Rome, and the Gospel preached and propagated from the most eastern parts of China, to the coast of the Atlantic Ocean on the West.

We have now before us, the prophecy, the translation of it, and the events fulfilling it.—And the candid reader, I imagine, cannot fail, upon a fair retrospect of their prominent features, to see under the symbol of "a White Horse," the Church of God, founded on the revealed word of God; under that of "him that sitteth upon him," Christ the founder and ruler of it; under that of his having "a bow,"

his mighty strength and invincible power, leading her on in her conquests over Pagan Polytheism and idolatry; under that of "the Crown given to him," as her head and spiritual ruler, the very cown at which she arrived, and actually enjoyed in her temporal head, Constantine the Great, and his successors: in the words "he went forth conquering and to conquer," her subsequent and wonderful progress in propagating the Gospel of Christ, in all the known parts of the earth.

Another great event to which I have before alluded, were the rise and power of the *Mohamedan Church* and apostacy in the East, and her depression of the Christian Church. This also was foretold by St. John in the first century, but did not come to pass until the beginning of the seventh. It is to be found in, and occupies the whole of the ninth chapter: the apostacy is typified by "a star falling from heaven unto the earth, to which was given the "key of the bottomless pit," (ver. 1) Upon this event Bishop Newton has so well commented, that more is unnecessary to the point I am proving, than to recommend the reader to his dissertation upon this chapter*. He has there explained the figurative language of the Prophecy, and clearly proved the completion.

A third event foretold 500 years before it came to pass, was the rise of the *Church of Rome*, another great apostate from and depres-

* Newton, 1th edition, 208 to 209, 2 vol.

ser of the true Gospel of Christ. It is prefigured, and only briefly alluded to in the eleventh chapter, ver. 2, by the "Court which is without the Temple," but more particularly described in the first ten verses of the thirteenth, by "a Beast rising up out of the sea," with all the important circumstances of its rise, its war with the Christian Church, its successors depressing her, the continuance of its power, its captivity, and fall. For an elucidation of these truths I will take the liberty of referring the unprejudiced reader to the preceding dissertation on this important Prophecy, of the Apocalyptical history of the Church of Christ.

A fourth great event was the *Reformation*. It began to dawn in the eleventh century, and rose up to a superior degree of lustre over the Church of Rome in the fifteenth: causing her long continued bloody persecutions to cease, bidding defiance to her enormous power; and by enlightening their minds with the Gospel of Christ, rescuing millions from the darkness of her idolatrous apostacy. For the truths of this prophecy, and its completion, see the twelfth chapter throughout, and my comment upon it*.

The fifth and last great event foretold by St. John, and come to pass in the course of the last twelve years, with which I shall trouble the reader, was the rise of an *Atheistical* and *Revolutionary*

* Galloway's Brief Commentaries, page 145 to 192.

1st. That man has no such knowledge of future events as to enable him, by the utmost exertions of his mental faculties, to communicate right ideas of them.

2d. That God alone possesses such knowledge, and can communicate it.

3d. That the Apocalypse contains a prophetic narrative of many such future events. And,

4th. That such events have come to pass in ages after they were foretold.

Now, where is the unbeliever so hardened as to deny any of these truths, without a veil over his face, to hide his guilty confusion? Will he assert that man has prescience, and can foretell what will come to pass in future, or even to-morrow? Will he assert, if he is not a confirmed atheist, that God, the creator of all things past, present, and to come, has no such prescience? Will he assert, that the Apocalypse was not published *before* the events foretold had come to pass? Or will he assert, that none of the events referred to and foretold in it, *have* come to pass? No: he will not, because he cannot, without shamefully violating and annulling those long established and immutable laws and rules of evidence and demonstration, by which mankind acquire all their knowledge of every past event whatever; and are as it were, compelled to give complete assent to the irresistible evidence of the truth of them. And if these truths are too evident to be resisted by the right reason of man, then it is demonstrated in the preceding thesis, from the limited nature of the mind of man, from the infinite know-

ledge of God, from the date of the Apocalypse, from its own internal evidence, confirmed by the external evidence of innumerable historians of unimpeached credit, that "the Apocalypse was written under the direction and influence of the Holy Spirit of God, and communicated to the Prophet through Christ his holy Son, as it is expressly declared in the Apocalypse itself."

Nor does it, in any respect, affect the divine authenticity of this holy and very important part of the word of God, whether the beloved disciple of our Lord was the author of it, or not? A question, in the discussion of which the learned, ever since the æra of its publication, have expended much of their time and labour, to little or no purpose; because, if there are certain events foretold in it, which have come to pass, its divine authority is as firmly established as any truth can be. And as all discussion of an evident truth implies a doubt, and tends to weaken the evidence demonstrating it, the heretic and unbeliever, unconvinced by solid arguments, refuting their chimerical objections over and over again, have been encouraged to continue the dispute down to this day, while the plain demonstration has been thus thrown into the back-ground. But let us, for argument sake only, give full credit to the objection, and agree, that *Cerintbus* the heretic, and not St. John, was the author of this sacred book; it does not detract from its divine origin. It only proves a truth that cannot be denied, that God, in the course of his righteous providence and go-

vernment of the world, often makes use of the wicked, in bringing to pass the purposes of his holy will. Thus he suffered the Egyptian magicians, by their wicked, enchantments to change their "rods* into serpents," and to "bring up frogs upon the land of Egypt†," to harden‡ the heart of Pharaoh, and to convince the Egyptians of his Almighty power, and that "He was THE LORD§." In like manner, God made use of Balaam, the enchanter, when entreated by Balak, king of the Moabites, with mighty bribes to *curse* the Israelites, by compelling him, contrary to the determined resolution of his corrupt heart, to *bless* them three times, and foretel their future prosperity; and even that a "star" (the Messiah) should come out of Jacob, and a sceptre (his divine power and government) out of Israel.|| This Prophecy coming from God, was not the less true, because delivered by a wicked sorcerer. Neither is the Apocalypse, supposing it to have been delivered by Cerinthus the heretic. If the objection avail any thing, it adds to the force of the evidence of its divine authenticity.

In short, the single question is, whether any of the great events foretold in the Apocalypse, have come to pass since it was published? Has the Christian Church ever triumphed over Pagan idolatry? Has Mahomed, or the Pope, or the Reformation, or the Revolutionary and Atheistical Power of France ever come? If they have,

* Exod. vii. 12, 22.

§ Ibid vii. 5.

† Ibid viii. 7.

|| Numb. xxiii. xxiv. 17, 18, 19.

‡ Ibid vii. 22.

or if any one of them has come, which will not be denied, it is immaterial to its divine authenticity, by what man the events were foretold. They must have been derived from the Spirit of God: for no man, no, nor all the philosophers and other men upon earth met together in one grand council, could foresee and foretel what should come to pass next year, next month, or even to-morrow; and much less describe all the variety of circumstances, of which any one of those complicated events consists. Not so with JEHOVAH, the great I AM, the ALPHA and OMEGA, the CREATOR of the UNIVERSE; whose infinite mind is, as it were, the model of, and eternally comprehends all things past, present, and to come.

O that the Infidel and Atheist, whose welfare I most sincerely desire, laying aside their false and corrupt philosophy, and yielding to the dictates of reason, that noblest faculty of the human mind, would contemplate for a moment the great volume of nature constantly presented to their view; and then seriously ask themselves these short question: Can *nothing* create, or produce something? Could *nothing* create the great body of matter of which the UNIVERSE is made? Could *nothing* organize it into innumerable different forms, *all* usefully employed to perfect as many wise, and different purposes? Could *nothing* organize all the variety of different systems of beings, to be seen in the *inanimate, vegetable, animal, and rational* kingdoms; divide each genus into innumerable species, and give each species its

distinct and peculiar qualities, properties, and principles? Could *nothing* pervade, animate, propagate, sustain and preserve them, by number, weight, and measure, from the grossest and most impure particle of matter, up to the refined topaz? From the smallest shred of moss, up to the venerable oak? From the insect of a mite, up to the whale, the elephant, or eagle? From the foolish ape, up to a Socrates or a Plato, a Bacon, or a Newton? Could nothing cause a grain of wheat, to rise from its putrid state up to a perfect ear? or an acorn, after it had rotted, and all its parts had been separated into dust, to rise again in the same organized state, form, size, and properties, of the venerable oak, whence it had dropped? Could *nothing* create and organize the incalculable number of celestial bodies, and confer on them their wonderful influences, operations, and effects; fixing some immoveably, in a certain spot of infinite space; and leading others in their evolutions unvaried, round their centres? And could nothing create out of nothing, and organize *all*

——“ THIS WOND’ROUS SCENE ! where *all* is form’d
 “ With number, weight, and measure ! *All* design’d
 “ For some *great end* ! where not alone the plant
 “ Of stately growth ; the herb of glorious hue,
 “ Of fearful substance ; not the labouring steed,
 “ The herd, and flock, that *feed us* ; not the mine
 “ That yield us stores for *elegance and use* ;
 “ The sea that loads our *table*, and conveys
 “ The wanderer man from *clime to clime* ; with *all*
 “ Those rolling spheres, that from on high shed down
 “ Their kindly influence ; not these alone
 “ Which strike ev’n eyes incurious ; but each moss,

- * Each shell, each crawling insect, holds a rank
- " Important in the plan of HIM, who framed
- " *This scale of beings* ; holds a rank, which lost,
- " Would break the chain, and leave behind a gap
- " *Which nature's self would rue.*"

With all these wonders before them, wonders so numerous and infinite, so complicated and various, and yet so beautifully harmonious and grand, as to be abundantly sufficient to strike the mind, with ineffable and awful adoration, gratitude, and love, to the all-wise Author of them; I repeat, let them ask themselves, Could *nothing* have done ALL THIS? And if they cannot answer the question in the affirmative, they must confess, or resign all claim to the reason and common sense of man, that it must be the work of some GREAT SOMETHING, of some great FIRST CAUSE, of some infinitely wise and

" ALMIGHTY BEING !

- " Cause and support of all things ! Can you view
- " Those objects of your wonder ? Can you feel
- " Those fine sensations, and not think of HIM,
- " HE, who doth thro' the eternal round of time,
- " Doth thro, th' immensity of space, *exist*
- " *Alone* ? Shall HE ALONE excluded be
- " From this HIS UNIVERSE ? Shall *feeble man*
- " Think it beneath his *proud philosophy*
- " To call for HIS assistance, and pretend
- " To frame a WORLD, who cannot frame a *clod* !
- " Not to know HIM, is not to know ourselves !

And further, let the Infidel and atheist, before too late, also consider the value of the prize mercifully set before them.—Nothing less than a resurrection from a state of *anxiety*,

fear, misery, and death, into a life of eternal *peace, rest, and joy*, as a reward for their belief; and *é contra*, nothing short of *eternal misery, torment, and death*, as a punishment for their infidelity and unbelief. And then again ask themselves, what a *foolish* game are we playing? For, on the one hand, as believers, we may gain a prize of immense and incalculable value, and besides avoid the dreadful penalty. On the other, should our belief be erroneous, we can only lose the prize, and remain in the same state we were before as unbelievers. Thus, by believing the demonstrations of reason, and of the great trumpet of all nature, we may gain *every thing*; but by our wanton and wilful infidelity, lose the invaluable prize, *gain nothing*, and incur the penalty of eternal *misery and woe*. Would the merest ninny that attends Newmarket, play, with his eyes open, so losing a game? Would he stake his money where he knew he could gain *nothing*, but run the risk of a ruinous loss? Why then, O why, will you risk your immortal souls, more precious than all the gold of Peru, in playing a game equally disadvantageous? Is this the wisdom of your new philosophy? Or, is it not insanity in the extreme? delusion inexpressible! unaccountable folly!

THE END.

APPENDIX.

A SERMON

ON THE DISSOLUTION OF THE WORLD.

BY DR. BLAIR.

2 PETER iii. 10.

But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.

THESE words present to us an awful view of the final catastrophe of the world. The dissolution of the material system is an article of our faith, often alluded to in the Old Testament, clearly predicted in the New. It is an article of faith so far from being incredible, that many appearances in nature lead to the belief of it. We see all terrestrial substances changing their form. Nothing that consists of matter, is formed for perpetual duration. Every thing around us, is impaired and consumed by time; waxes old by

degrees, and tends to decay. There is reason, therefore, to believe, that a structure so complex as the world, must be liable to the same law; and shall, at some period, undergo the same fate.—Through many changes the earth has already passed; many shocks it has received, and still is often receiving. A great portion of what is now dry land appears, from various tokens, to have been once covered with water. Continents bear the marks of having been violently rent, and torn asunder from one another. New islands have risen from the bottom of the ocean; thrown up by the force of subterraneous fire. Formidable earthquakes have, in divers quarters, shaken the globe; and at this hour terrify with their alarms, many parts of it. Burning mountains have, for ages, been discharging torrents of flame; and from time to time renew their explosions, in various regions. All these circumstances show, that in the bowels of the earth, the instruments of its dissolution are formed. To our view, who behold only its surface, it may appear firm and unshaken; while its destruction is preparing in secret. The ground on which we tread is undermined. Combustible materials are stored. The train is laid. When the mine is to spring, none of us can foresee.

Accustomed to behold the course of nature proceeding in regular order, we indulge meanwhile our pleasures and pursuits with full security; and such awful scenes as the convulsion of the elements, and the dissolution of the world, are foreign to our thoughts. Yet as it is certain that

some generation of men must witness this great catastrophe, it is fit and proper that we should sometimes look forward to it. Such prospects may not, indeed, be alluring to the bulk of men. But they carry a grandeur and solemnity, which are congenial to some of the most dignified feelings in our nature; and tend to produce elevation of thought. Amidst the circle of levities and follies, of little pleasures and little cares, which fill up the ordinary round of life, it is necessary that we be occasionally excited to attend to what is serious and great. Such events as are now to be the subject of our meditation, awake the slumbering mind; check the licentiousness of idle thought; and bring home our recollection to what most concerns us, as men and Christians.

Let us think what astonishment would have filled our minds, and what devout emotions would have swelled our hearts, if we could have been spectators of the creation of the world; if we had seen the earth when it arose at first *without form and void*, and beheld its parts arranged by the divine word; if we had heard the voice of the Almighty, calling light to spring forth from the *darkness that was on the face of the deep*; if we had seen the sun arising, for the first time, in the east with majestic glory; and all nature instantly beginning to teem with life. This wonderful scene, it was impossible that any human eye could behold. It was a spectacle afforded only to angels, and superior spirits. But to a spectacle no less astonishing, the final dissolution of the world, we know there shall be many human

witnesses. The race of men living in that last age, shall see the presages of the approaching fatal day. There shall be *signs in the sun, as the Scripture informs us, and signs in the moon, and stars; upon the earth, distress of nations, with perplexity; the sea and the waves roaring**. They shall clearly perceive, that universal nature is tending to ruin. They shall feel the globe shake; shall behold their cities fall; and the final conflagration begin to kindle around them.—Realising then this awful scene; imagining ourselves to be already spectators of it, let us,

I. CONTEMPLATE the Supreme Being directing the dissolution, as he directed the original formation, of the world. He is the great agent in this wonderful transaction. It was by him foreseen. It was by him intended; it entered into his plan from the moment of creation. This world was destined from the beginning to fulfil a certain period; and then its duration was to terminate. Not that it is any pleasure to the almighty to display his omnipotence in destroying the works which he has made; but as for wise and good purposes the earth was formed, so for wise and good ends it is dissolved, when the time most proper for its termination is come. He who, in the counsels of his Providence, brings about so many revolutions among mankind; who *changeth the times and the seasons*; who raises up empires to rule in succession, among the nations, and at his pleasure puts an end to their glory; hath also fixed

* Luke xxi. 25.

a term for the earth itself, the seat of all human greatness. He saw it meet, that after the probationary course was finished, which the generations of men were to accomplish, their present habitation should be made to pass away. Of the seasonableness of the period when this change should take place, no being can judge except the Lord of the universe. These are counsels, into which it is not ours to penetrate. But amidst this great revolution of nature, our comfort is, that it is a revolution brought about by Him, the measures of whose government are all founded in goodness.

It is called in the text, *the day of the Lord*; a day peculiarly his, as known to him only; a day in which he shall appear with uncommon and tremendous majesty. But though it be the day of the terrors of the Lord, yet from these terrors, his upright and faithful subjects shall have nothing to apprehend. They may remain safe and quiet spectators of the threatening scene. For it is not to be a scene of blind confusion; of universal ruin, brought about by undesigning chance. Over the shock of the elements, and the wreck of nature, Eternal Wisdom presides. According to its direction, the conflagration advances which is to consume the earth. Amidst every convulsion of the world, God shall continue to be, as he was from the beginning, the dwelling place of his servants to all generations. The world may be lost to them; but the ruler of the world is ever the same, unchangeably good and just. This is the high tower to which they can fly, and be safe.

The righteous Lord loveth righteousness; and under every period of his government, his countenance beholdeth the upright.

II. LET us contemplate the dissolution of the world, as the end of all human glory. This earth has been the theatre of many a great spectacle, and many a high achievement. There, the wise have ruled, the mighty have fought, and conquerors have triumphed. Its surface has been covered with proud and stately cities. Its temples and palaces have raised their heads to the skies. Its kings and potentates, glorying in their magnificence, have erected pyramids, constructed towers, founded monuments, which they imagined were to defy all the assaults of time. *Their inward thought was, that their houses were to continue for ever, and their dwelling places to all generations.* Its philosophers have explored the secrets of nature; and flattered themselves, that the fame of their discoveries was to be immortal. — Alas! all this was no more than a transient show. Not only *the fashion of the world*, but the world itself, passeth away. The day cometh, when all the glory of this world shall be remembered, only as *dream when one awaketh*. No longer shall the earth exhibit any of those scenes which now delight our eyes. The whole beautiful fabric is thrown down, never more to arise. As soon as the destroying angel has sounded the last trumpet, the everlasting mountains fall; the foundations of the world are shaken; the beauties of nature, the decorations of art, the labours of industry, perish in one common flame. The

globe itself shall either return into its ancient chaos, without form and void; or like a star fallen from the heavens, shall be effaced from the universe, and *its place shall know it no more.*

THIS day of the Lord, it is foretold in the text, *will come as a thief in the night*; that is, sudden and unexpected. Mankind, notwithstanding the presages given them, shall continue to the last in their wonted security. Our Saviour tells us, that *as in the days of Noah before the flood, they were eating and drinking, marrying and giving in marriage, until the flood came, and took them all away; so shall also the coming of the Son of Man be*.*—How many projects and designs shall that day suddenly confound? What long contrived schemes of pleasure shall it overthrow? What plans of cunning and ambition shall it utterly blast? How miserable they, whom it shall overtake in the midst of dark conspiracies, of criminal deeds, or profligate pleasures? In what strong colours is their dismay painted, when they are represented in the book of Revelations, as calling to the *hills and mountains to fall on them and cover them?*—Such descriptions are apt to be considered as exaggerated. The impression of those awful events is weakened by the great distance of time, at which our imagination places them. But have not we had a striking image set before us, in our own age, of the terrors which the day of the Lord shall produce, by those partial ruins of the world, which the visitation of God has brought on coun-

* Matt. xxiv. 38.

tries well known, and not removed very far from ourselves? When, in the midst of peace, opulence, and security, suddenly the earth was felt by the terrified inhabitants to tremble, with violent agitation, below them; when their houses began to shake over their heads, and to overwhelm them with ruins; the flood, at the same time, to rise from its bed, and to swell around them; when encompassed with universal desolation, no friend could aid another; no prospect of escape appeared; no place of refuge remained; how similar were such scenes of destruction to the terrors of the last day? What similar sensations of dread, and remorse, and too late repentance, must they have excited among the guilty and profane?

To such formidable convulsions of nature, we, in these happy islands, through the blessing of Heaven, are strangers; and strangers to them may we long continue! But however we may escape partial ruins of the globe, in its general and final ruin we also must be involved. To us must come at last that awful day, when the sun shall for the last time arise, to perform his concluding circuit round the world. *They how blest*, whom that day shall find employed in religious acts or virtuous deeds; in the conscientious discharge of the duties of life; in the exercise of due preparation for the conclusion of human things, and for appearing before the great judge of the world! Let us now,

III. CONTEMPLATE the soul of man, as remaining unhurt in the midst of this general deso-

lation, when the whole animal creation perishes, and the whole frame of nature falls into ruins. What a high idea does this present, of the dignity pertaining to the rational spirit! The world may fall back into chaos; but, superior to matter, and independent of all the changes of material things the soul continues the same. When *the heavens pass away with a great noise, and the elements melt with fervent heat*, the soul of man, stamped for immortality, retains its state unimpaired; and is capable of flourishing in undecaying youth and vigour. Very different indeed the condition of human spirits is to be, according as their different qualities have marked, and prepared them, for different future mansions. But for futurity, they are all destined. Existence, still, is theirs. The capacity of permanent felicity they all possess; and, if they enjoy it not, it is owing to themselves.

Here, then, let us behold what is the true honour and excellence of man. It consists not in his body; which, beautiful or vigorous as it may now seem, is no other than a fabric of dust, quickly to return to dust again. It is not derived from any connection he can form with earthly things; which, as we have seen, are all doomed to perish. It consists in that thinking part which is susceptible of intellectual improvement and moral worth; which, was formed after the image of God; which is capable of perpetual progress in drawing nearer to his nature; and shall partake of the divine eternity, when time and the world shall be no more. This is all that is respectable in man. By this alone, he is raised above perishable substan-

ces, and allied to those that are celestial and immortal. This part of our nature, then, let us cultivate with care; and, on its improvement, rest our self-estimation. If, on the contrary, suffering ourselves to be wholly immersed in matter, plunged in the dregs of sensuality, we behave as if we were only made for the body and its animal pleasures, how degenerate and base do we become? Destined to survive this whole material system, sent forth to run the race of immortality and glory, shall we thus abuse our Maker's goodness, degrade our original honour, and sink ourselves into deserved misery? It remains, that,

IV. WE contemplate the dissolution of the world, as the introduction to a greater and nobler system, in the government of God. *We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness**. Temporal things are now to give place to things eternal. To this earthly habitation is to succeed the city of the living God. The earth had completed the purpose for which it was created. It had been employed as a theatre, on which the human generations were successively to come forth, and to fulfil their term of trial. As long as the period of trial continued, much obscurity was of course to cover the counsels of Providence. It was appointed, that *all things* should appear as *coming alike to all*; that the righteous should seem often neglected by Heaven, and the wicked be allowed externally to prosper; in order that virtue and piety might undergo a proper

* 2 Pet. iii. 13.

test; that it might be shown who were sincere adherents to conscience, and who were mere followers of fortune. The day which terminates the duration of the world, terminates all those seeming disorders. The time of trial is concluded. The final discrimination of characters is made. When the righteous go into everlasting happiness, and the wicked are dismissed into the regions of punishment, the whole mystery of human affairs is unravelled; and the conduct of Providence is justified to man.

Suited to a condition of trial was the state and form of the world which we now inhabit. It was not designed to be a mansion for innocent and happy spirits; but a dwelling for creatures of fallen nature, and of mixed characters. Hence, those mixtures of pleasure and pain, of disorder and beauty, with which it abounds. Hence, some regions of the earth presenting gay and pleasing scenes; others, exhibiting nothing but ruggedness and deformity; the face of nature, sometimes brightened by a serene atmosphere, and a splendid sun; sometimes disfigured by jarring elements, and overcast with troubled skies. But far unlike shall be the everlasting habitations of the just. Though how they are formed, or what objects they contain, is not given us now to conceive; nor, in all probability, would our faculties be equal to the conception; the emblematical descriptions of them in Scripture are calculated to excite high ideas of magnificence and glory. This one particular we know with certainty, that *therein dwelleth righteousness*; that is,

complete virtue and eternal order; and wherever these are found, the most perfect sources are opened of joy and bliss. This earth was never intended for more than the outer court, the porch, through which the righteous were to pass into the temple and sanctuary of the Divinity. *When that which is perfect is come, that which is in part shall be done away.*

The inference which follows from what has been said on this subject, cannot be so well expressed as in the words of the Apostle, in the verse immediately following the text; *Seeing that all these things shall be dissolved what manner of persons ought we to be in all holy conversation and godliness?* Ought not the important discoveries which have been made to us of the designs of the Almighty, and of the destiny of man, to exalt our sentiments and to purify our life from what is vicious or vain? While we pursue the business and cares of our present station, and partake of the innocent pleasures which the world affords, let us maintain that dignity of character, which becomes immortal beings; let us act with that circumspection, which becomes those who know they are soon to stand before the judgment seat of the Son of God: In a word, let us study to be what we would wish to be found if to us the day of the Lord should come.

I know it will occur, that the prospect of that day cannot be expected to have much influence on the present age. The events of which I have treated, must needs, it will be

said, belong to some future race of men. Many prophecies yet remain to be fulfilled. Many preparatory events must take place, before the world is ripe for final judgment.—Whether this be the case or not, none of us with certainty know.—But allow me to remind you, that to each of us, an event is approaching, and not far distant, which shall prove of the same effect with the coming of the day of the Lord. The day of death is, to every individual, the same as the day of the dissolution of the world. The sun may continue to shine; but to them who are laid in the grave, his light is finally extinguished. The world may remain active, busy and noisy: but to them all is silence. The voice which gives the mandate, *Return again to your dust*, is the same with the sound of the last trumpet. Death fixes the doom of every one, finally and irrevocably. This surely is an event which none of us can remove in our thoughts to a remote age. To-morrow, to-day, the fatal mandate may be issued. *Watch therefore; be sober and vigilant; ye know not at what hour the Son of Man cometh.*

HAVING now treated both of the creation and dissolution of the world, I cannot conclude without calling your thoughts to the magnificent view, which these events give us, of the kingdom and dominion of the Almighty. With reverence we contemplate his hand in the signal dispensations of providence among men; deciding the fate of battles; raising up,

or overthrowing, empires; casting down the proud, and lifting the low from the dust. But what are such occurrences to the power and wisdom, which he displays in the higher revolutions of the universe; by his word, forming or dissolving worlds; at his pleasure, transplanting his creatures from one world to another; that he may carry on new plans of wisdom and goodness, and fill all space with the wonders of creation! Successive generations of men have arisen to possess the earth. By turns they have passed away, and gone into regions unknown. Us he hath raised up, to occupy their room. We too shall shortly disappear. But human existence never perishes. Life only changes its form, and is renewed. Creation is ever filling, but never full. When the whole intended course of the generations of men shall be finished, then, as a shepherd leads his flock from one pasture to another, so the great Creator leads forth the souls which he has made, into new and prepared abodes of life. They go from this earth to a new earth, and new heavens; and still they remove, only from one province of the divine dominion to another. Amidst all those changes of nature, the great Ruler himself remains, *without variableness or shadow of turning*. To him, these successive revolutions of being are but *as yesterday when it is past*.—From his eternal throne, he beholds worlds rising and passing away; measures out, to the creatures who inhabit them, powers and facul-

ties suited to their state ; and distributes among them rewards and punishments, proportioned to their actions. What an astonishing view do such meditations afford of the kingdom of God ; infinite in its extent ; everlasting in its duration ; exhibiting, in every period, the reign of perfect righteousness and wisdom ! *Who by searching can find out God ? who can find out the Almighty to perfection ? Great and marvellous are all thy works, Lord God Almighty. Just and true are all thy ways, thou King of saints !*



AN
ADDRESS

TO

The Serious Reader, &c.

HAVING taken my leave of the thoughtless and gay, who regard an appeal to their reason, as little as they do the warnings of their conscience; I return to thee, *serious and well disposed reader. I am too much concerned for thy soul's welfare, to lay down my pen, without shewing thee more perfectly the way to the kingdom of heaven, by *testifying to thee, repentance towards God, and faith in our Lord Jesus Christ.*

Thou art happily weary of feeding upon the husks of earthly vanities. I have a right there-

* This address is only calculated for serious persons, who cordially assent to the doctrine established in the rational demonstration of our fallen and lost estate. As other readers have been dismissed with the portion of truth that belongs to them, they are desired not to meddle with this, lest their cavils confirm St. Paul's observation, We preach Christ crucified to the self-righteous jews a stumbling-block, and to the self-conceited Greeks foolishness.

fore, as a steward, of the mysteries of God, to bring out of the divine treasury, the pearls of evangelical truth; and I gladly cast them before thee, persuaded, that far from awakening thy anger, they will excite thy desires, and animate thy languid hopes.

Instead of ridiculing, or dreading an heart-felt conviction of thy lost estate, thou now seest it is a desirable privilege, an invaluable blessing. Ready to mourn, because thou canst not mourn, thou complainest, that thou hast only a confused view of thy total depravity. Thou wantest the feelings of the royal penitent, when he said, *Behold I was shapen in iniquity, &c. I acknowledge my transgressions, and my sin is ever before me*; but conscious thou canst not raise them in thy heart by natural powers, thou desirest some scriptural directions suitable to thy case. Give me leave to introduce them by a few

PRELIMINARY REFLECTIONS

On the nature and depth of penitential sorrow.

I. Thou knowest, that *except thou truly repentest, thou shalt surely perish*, and that there is no true repentance, where there is not true sorrow for sin. *I rejoice*, says St. Paul to the Corinthians, *that ye were made sorry after a godly manner; For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death.* Hence it appears, that there are

two sorts of sorrow springing from opposite sources; *God and the world*; the one a *godly sorrow*, and the other *the sorrow of the world*. Learn then to distinguish them by their various causes and effects, so shalt thou avoid the danger of mistaking the one for the other.

The sorrow of the world, which many cover with the cloak of religion, arises from fear of contempt, dread of poverty, secret jealousy, revenge dissatisfied, love disappointed, baffled schemes, losses in business, unkindness of friends, provocation of enemies, or the death of some idolized relative. Nay, this sorrow may sometimes spring from a mixture of self-righteous pride and slavish fear. Some cannot bear to be robbed of their fond hopes of meriting heaven by their imaginary good works: They lose all patience, when they see their best righteousness brought to light, and exposed as *filthy rags*: They are cut to the heart, when they hear, that their apparent good deeds deserve punishment as well as their black enormities: Or like condemned malefactors, they dread the consequences of their crimes, while they feel little or no horror for the crimes themselves.

Exceedingly fatal are the effects of this sorrow in the persons whom it overcomes: Their indignant hearts, unable to bear either disappointment, contradiction or condemnation, rise against second causes, or against the decrees of providence; fret at the strictness of the law, or holiness of the Lawgiver; and pine away with uninterrupted discontent. Hence, spurning at advice, direction,

and consolation, they wring their hands, or *gnaw their tongues with anguish*; impatience works them up into stupid sullenness or noisy murmuring; they complain, that their *punishment is greater than they can bear*; and, imagining they are more severely dealt with than others, they hastily conclude, *Behold, this evil is from the Lord, why should I wait for him any longer?* Thus black despair seizes upon their spirits, and if grace does not interpose, they either live on to fill up the measure of their iniquities, as Cain, Pharaoh and Haman, or madly lay violent hands upon themselves, as Ahitophel, and Judas.

This sorrow cannot be too much guarded against, as it not only destroys many persons, but does immense hurt to religion. For those who are glad of any pretence to pour contempt upon godliness, taking occasion from the instances of this sorrow, harden their own hearts and prejudice all around them against the blessed, *godly* sorrow, which every minister of the gospel endeavours to excite; maliciously representing it as one and the same with the mischievous *sorrow of the world*.

Their mistake will be evident, if we trace godly sorrow back to its source. It does not spring merely from fear of punishment; but chiefly from humbling views of God's holiness, the impurity of the human nature, the exceeding sinfulness of sin, and the transcendant excellency of the law, which condemns the sinner.

And this happy sorrow differs not less from the other in its effects, than it does in its cause.

The persons who are blessed with it, far from murmuring, or fretting at the divine commandment, see it to be *holy, just, and good*, both in its preceptive and penal part. They so absolutely acquiesce in it, that they would not alter it, if they could. They clear God, accuse themselves, subscribe their own sentence, and acknowledge, *It is of the Lord's mercies, that we are not consumed*. Each of them can say "Wherefore should a living man complain, a man for the punishment of sins? It is good that he should both hope, and quietly wait for God's salvation: I will therefore watch to see what he will say unto me, for he will speak peace unto his people." Thus, in a constant use of all the ordinances of God, they meekly wait, wrestling with their unbelieving fears, till victorious *faith comes by bearing* of the matchless love of Jesus Christ; and then, *fearing the Lord and his goodness, they sing the song of the Lamb*, and run upon his delightful errands.

As thou seest, serious reader, the nature, necessity, and excellence of *godly sorrow*, thou art probably desirous of being informed, how deep thine must be, to constitute thee a *true penitent*. Know then, that it must be deep enough to embitter thy most pleasing, profitable and habitual sins, and to prevent thy resting without a clear sense of thy peculiar interest in Christ.—It must be profound enough to make him and his gospel infinitely precious to thee, and to produce under God, the blessed effects mentioned in the *fifth* part of the preceding treatise.

To be more particular, a true penitent may certainly without despair or madness, go as far in godly sorrow, as David does in his penitential psalms, or our church in the first part of the homily on fasting. "When good men *says she*, feel "in themselves the heavy burden of sin, see "damnation to be the reward of it, and behold "with the eye of their mind the horror of hell, "they tremble, they quake, they are inwardly "touched with sorrowfulness of hearts for their "offences, and cannot but accuse themselves, and "open their grief unto Almighty God, and call "on him for mercy. This being done seriously, "their mind is so occupied, partly with sorrow "and heaviness, partly with an earnest desire to "be delivered from this danger of hell and damnation, that all desire of meat and drink is laid "aside, and loathing of all worldly things and pleasures comes in place, so that they like nothing better than to weep, to lament, to mourn, "and both with words and behaviour of body, to "shew themselves weary of this life."

Nevertheless it must be observed, that godly sorrow needs not be equal, either in degree or duration, in all penitents. Those, whose hearts, through divine grace, open as readily and gently as that of Lydia, happily avoid many of David's pangs and Job's terrors. The powerful and instantaneous, or the gentle and gradual manner in which souls are awakened; the difference of constitutions; the peculiar services that a few are called to, and for which they are prepared by peculiar exercises; the horrid aggravations that

have attended the sins of some; and the severe correction, which the Lord is obliged to give others, for their stout resistance against his grace—all this may help us to account for the various depths of distress, through which different penitents pass in their way to Christ and salvation.

The Lord does not needlessly afflict the children of men, any more than a tender father, unnecessarily corrects his disobedient children: He only wants us to forsake our sins, renounce our own imaginary righteousness, and come to Christ to be made partakers of his merits, holiness and felicity. The sorrow which answers these ends, is quite sufficient; though it should be ever so light, and of ever so short a duration. On the contrary, a distress as heavy as that of Judas is unavailable, if instead of driving us from sin to Jesus Christ, it only drives us from prophaneness to hypocrisy, or from presumption to despair.

If still perplexed, thou askest what thou must do, to get a sense of thy depravity, productive of true repentance; I answer, that an affecting discovery of the guilt, nature, and danger of sin, is only attained by the assistance of God's Spirit, who alone effectually *convinces the world of sin*. John xvi. 8. But the Lord has graciously appointed means, in the right use of which he never denies a sinner the convincing and converting power of his blessed Spirit, and what they are thou art informed in the following

DIRECTIONS,

Proper for an half-awakened sinner, desirous of being duly convinced of his corrupt and lost estate.

II. Beware of *fools*, that *make a mock at sorrow* for sin, and at *sin* itself. Beware of those *blind leaders of the blind*, who *having a form of godliness deny the power thereof*: Instead of pointing thee to the throne of grace, and bidding thee *behold the Lamb of God, that taketh away the sin of the world*, they will only direct thee to the church-walls and communion-table; and perhaps, if they see thee under dejection of spirit, for thy sins, they will recommend the play-house, the card-table, or what they call "a cheerful glass." *From such turn away*, or they will persuade thee that repentance is melancholy; conviction of sin, despair; and the love of God, enthusiasm, 2 Tim. iii. 5.

That they may not be able to laugh, or frown thee out of the way of salvation, dwell in thy thoughts on God's awful perfections. *Justice and judgment are the habitation of his throne*. The unspotted, resplendent holiness beaming forth from him, as from an immensely glorious Sun of righteousness, will shew thee thy sins as innumerable as the flying motes discovered in a dusty room, where the natural sun can penetrate. Consider that they are committed by a worm of earth, against the majesty of heaven; and they

will all appear to thee infinitely great: especially if thou measurest them and thyself by the true rule, the oracles of God; casting away the three false standards which self-deceivers measure themselves by, namely, the good opinion of their worldly minded neighbours, the defective examples of their fellow-sinners, and the flattering suggestions of their own blind self-love.

Follow the example of *the noble Bereans: search the scriptures daily. whether these things are so*, Acts xvii. 11. View in that faithful mirror, the picture both of the natural and of the regenerate man, and ask thy conscience which thou resemblest most. If, imitating the godly man described in the first psalm, thou *meditatest in the law of the Lord day and night*; the straitness of the heavenly rule, will soon shew thee how very far gone thy thoughts, words, actions, tempers, and nature, are from original righteousness.

To this meditation, add a frequent survey of the follies of thy childhood, the vanity of thy youth, the worldly-mindedness of thy riper years, the capital transgressions which conscience accuses thee of, and the *hardness of heart*, and *alienation from the life of God*, that the scriptures charge thee with. Confess all to the Lord as thou art able, remembering that the wages of sin is *death*, who flies fast upon thee with the wings of time—*Death*, who often gives no warning, and ushers in *judgment*, with all the horrors of *hell*, or the joys of *heaven*; and pray that these awful realities may affect thee now, as they will in thy last moments.

Frequently reflect, how total must be our loss of spiritual life, which cannot be repaired but by a *resurrection*, a *new-birth* or a *new creation*, Col. iii. 1. John iii. 7. Gal vi. 5. and how desperate the disease of our fallen nature, which cannot be healed but with the blood of a divine physician. Consider, attentively consider *him*, whose piercing look softened the obdurate heart of cursing Peter, whose amazing sufferings brought an hardened thief under the deepest concern for his salvation, and whose dying groans *rent the rocks, shook the earth, and opened the graves*. The tender flower of evangelical sorrow grows best in the shade of his cross: A believing view of him as suffering for thee, will melt thee into penitential tears, and seal upon thy relenting heart the gracious promise, *They shall look upon him, whom they have pierced, and mourn*. Zech. xii. 10.

In the mean time improve the daily opportunities, which thou hast of studying human corruption in the life and tempers of all around thee, but chiefly in thy own careless and deceitful heart: Take notice of its pride and self-seeking, of its risings and secret workings, especially when unexpected temptations trouble thy imaginary peace of mind: For, at such a time, thy corruption, like the sediment in the bottom of a vial that is shaken, will shew its loathsomeness and strength.

Converse frequently, if thou canst, with persons deeply convinced of sin. Attend a plain, heart-searching ministry as often as possible; and

when the sword of the Spirit, the word of God, pierces thy soul, beware of fretful impatience. Instead of rising with indignation against the preacher, and saying, as proud Ahab did to the man of God, *Hast thou found me, O mine enemy?* account him thy best friend, that wounds thee deepest, provided he brings thee to Christ for a cure: and when the arrows of the word fly abroad, drop the shield of unbelief, make bare thy breast, welcome the blessed shaft, and remember, that the only way of conquering sin, is to fall wounded and helpless at the Redeemer's feet.

Nevertheless the impressions of the word will soon wear off, if thou dost not importunately intreat the Searcher of hearts, to light the candle of his grace in thy soul, that thou mayest clearly see whether thy *inward parts* are *holiness to the Lord* as thou fondly supposedst; or *very wickedness*, as the scripture testifies. It is only in God's light, that we can clearly discover our blindness.

This *light*, it is true, *shineth in darkness*, but frequently *the darkness comprehendeth it not*. That this be not thy dreadful case, do not grieve and quench the convincing Spirit by persisting in the *willful* omission of any duty, or *deliberate* commission of any sin: Nothing but *obstinate unbelief* darkens the mind, and hardens the heart, more than this. Therefore instead of burying thy *one talent* with the *slothful servant*, earnestly pray the Lord to make thee faithful to thy convictions, and to deepen them daily till they end in a sound conversion.

In order to this, do not slightly heal the wound

in thy conscience: It is better to keep it open than to skin it over by improper means: Many, through a natural forwardness and impatience, have recourse to them; and ruin is the consequence of their mistake. That thou mayest avoid it, serious reader, I intreat thee to pay a due regard to the following

CAUTIONS,

Proper for a Penitent, who desires to make his calling and election SURE.

III. When thou hast affecting views of thy lost estate, beware of resting like Felix in some pangs of fear, fits of trembling, and resolutions of turning to God by and by, *when thou shalt have a convenient season.* Neither give place to desponding thoughts, as if there was no appeal from the tribunal of Justice to the throne of Grace.

Run not for ease to vain company, bodily indulgence, entangling affections, immoderate sleep, excessive drinking, or hurry of business. *Cain built a city* to divert his trouble of mind, and multitudes like him, by *the cares of this world, the deceitfulness of riches, or the desire of other things*, daily choke the good seed, the precious word of conviction. Mark iv. 19.

Be not satisfied with faint desires of living the life of the righteous, or idle wishes of dying their death. Remember that *the desire of the slothful kills him*: and if thou hast ex-

perienced some drawings of grace, meltings of heart, or breathings after God, sit not down at last, as the Laodiceans, in a careless state, *neither hot nor cold*. It is far better to go on thy way weeping, and seeking *the pearl of great price* till thou really find it, than to rest contented with an hasty conceit that thou art possessed of it, when thou art not.

Stop not in an outward reformation, and a form of godliness, like many, who mistake the *means or doctrine of grace* for grace itself; and because they say their heartless prayers both in public and private, or go far and often to hear the gospel preached in its purity, fondly hope, that they are the favourites of God, and in the high way to heaven.

Under pretence of increasing thy convictions do not bury them in heaps of religious books. Some read till their heads are confused, or their hearts *past feeling*. Thus, though *ever learning*, they are never able to come to the *knowledge of the truth*. Hear then, as well as read the word of life; but think not thyself converted when thou hast *received it with joy*: the stony-ground hearers went as far as this: *Herod himself heard John gladly, honoured him, did many things*, but left the most important undone; for he never dismissed the incestuous woman he lived with; and at last sacrificed to her revenge, the honest preacher he once admired.

Do not confound the *covenant of works* made with *innocent Adam before the fall*, and the

covenant of grace made with *sinful Adam after the fall*. Gen. ii. 17. and iii. 15. and Rom. v. 11.—21. They are excellent in their place, but when they are mixed together, they destroy each other's efficacy. The dreadful thunders, heard in paradise lost; and the melodious songs uttered in paradise regained, do not strike *at once* the same spiritual ear. The galling yoke of the law of works, and the heavy load of its condemnation are dropt; when we take upon us Christ's easy yoke, and submit to his light burthen. In a word, the first Adam gives place to the second when we *find rest unto our souls*. Let then the *curse* of the law of innocence, be swallowed up by the *blessing* of the gospel: or rather, let it make way for the grace of Christ in thy soul; as an emetic makes way for a cordial in a disordered stomach. If thou takest them together, their respective use is prevented. The first covenant loses its *humbling* efficacy, and the second its *restorative* power. Therefore, if thou hast really *received the sentence of death in thyself*, leave the curse of the first covenant in the grave of Christ, *crucified for thy sins*; and welcome the pardoning renovating grace of Christ, *risen again for thy justification*.

On the other hand, rest not contented with speculative knowledge, and unaffecting, though clear ideas of the gospel-way of salvation. Light in an unrenewed understanding, mistaken for *the mystery of faith in a pure heart*, like an ignis fatuus, or false light, leads thousands through the bogs of sin, into the pit of destruction, Acts viii. 13.

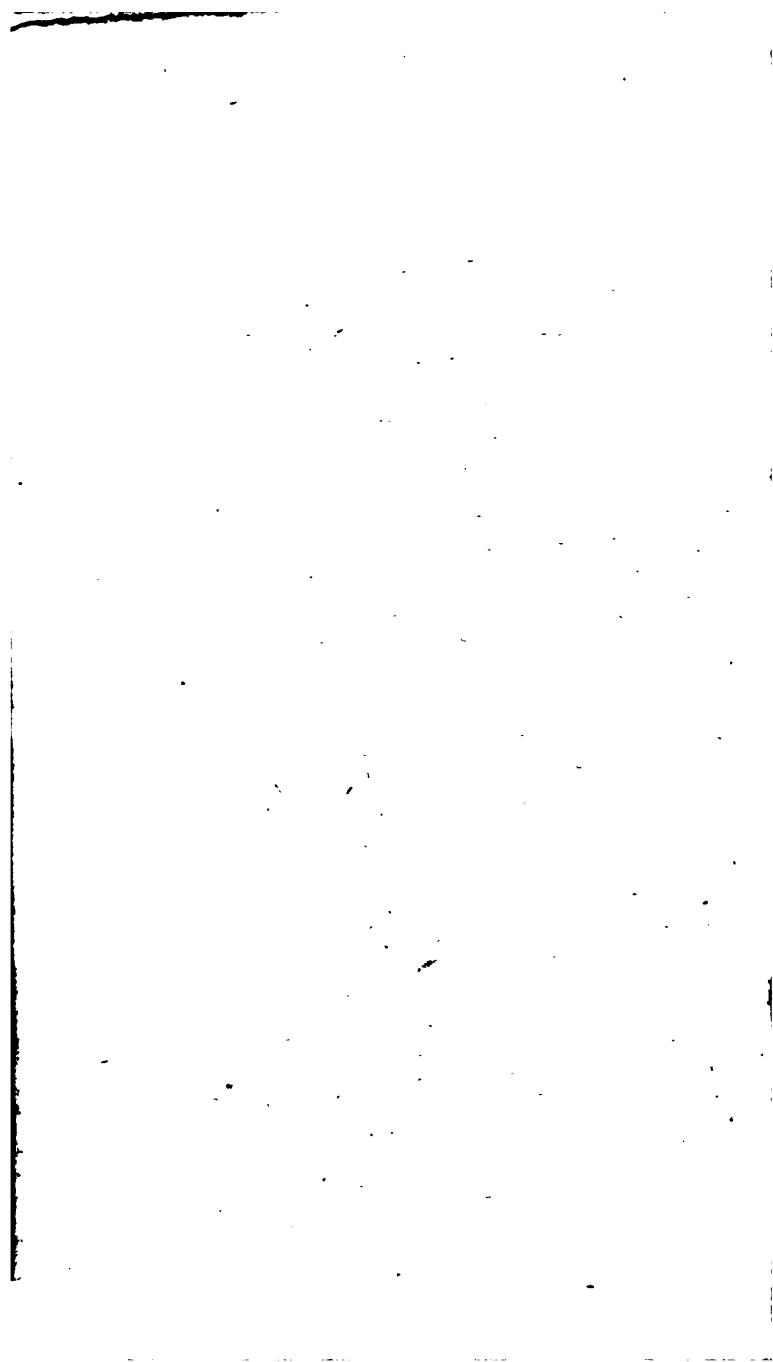
Pacify not thy conscience by activity in outward services, and a warmth in God's cause: party spirit, or natural steadiness in carrying on a favourite scheme, yea, or seeking thy own glory, may be the springs that set thee on work. Jehu faithfully destroyed Baal and Jezebel, but his zeal for the Lord covered the secret desire of a crown. Take care also, not to mistake gifts for graces; fluency of speech for converting power; the warmth of natural affection for divine love; or an impulse of God's Spirit, on some particular occasion, for an evidence of spiritual regeneration. Balaam spoke and prophesied like a child of God, and *many will one day say to Christ, Lord, have we not prophesied, spoke all mysteries, cast out devils, and done many wonderful works in thy name; to whom he will answer, Depart from me, I know you not.*

Avoid the self-conceit of many, who feed on the corrupted manna of their past experiences, and confidently appeal to the wasted streams of those consolations, which once refreshed their hearts; when alas! it is evident, *they have now forsaken the fountain of living water, and hewn to themselves broken cisterns that hold no water; unless the mire of evil tempers, selfish views, and heartless professions of faith, may pass for the streams which gladden the city of God.*

Neither do thou heal thyself by touches of sorrow, by tears, good desires, or outward marks of humiliation for sin, as king Ahab. Nor by excessive fasting, retiring from business, or hard usage of the body, as many Roman Catholics:

nor yet by misapplying the doctrine of predestination, and setting down notions of election for evidences of salvation, as many Protestants: no, nor by *doting about questions, strifes of words, and perverse disputings, which eat as a canker*, as some in St. Paul's days, and too many in ours, 1 Tim. vi. 4.

To conclude: think not thou art absolutely made whole when the power of outward sin is weakened or suspended, when thou hast learned the language of Canaan, canst speak or write well on spiritual subjects, art intimately acquainted with the best ministers of Christ, and hast cast thy lot among the despised children of God, taken their part, shared in their reproach, and secured their esteem and prayers. Judas did so for years: *Saul was once also among the prophets*: Ananias and Sapphira were supposed to be good believers for a time, the foolish virgins joined in society with the wise, and were perhaps unsuspected, to the last; and Peter himself stood in need of *conversion* long after he had outwardly *left all to follow Christ*, Luke xxii. 32. So important is that charge of our Lord! *Strive to enter in at the straight gate, for many will seek to enter in and shall not be able.*



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